The Living Church

A Weekly Record of its News its [illegible] and its Thought

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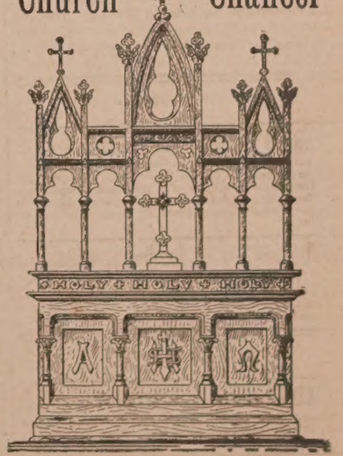

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The Living Church

Saturday, May 19, 1894

Home

BY MARY E. M. RICHARDSON

Upon the stony street
There is a measured beat
Of swiftly moving feet,
For night has come,
And lights of home
Like friendly beacons burn;
Toward these the gladdest turn,
For these the saddest yearn,
While far away they roam.

O'er fragrant clover plains,
Down dewy country lanes,
The glowing window-panes
Send ruddy beams
And cheerful gleams.
These home-lights, shining far,
Each like a guiding star,
The goal and object are
Of many wistful dreams.

The day is done, and I
Look toward the distant sky
Where stars, like beacons high,
Serenely shine.
O heart of mine!
The One who placed these lights
To cheer thine earthly nights,
With steady love invites
Thee to a home divine.

Wichita, Kansas.

News and Notes

PROMPT PUBLICITY should be given to Bishop Tuttle's denial of a report started by the daily papers, that he had joined the Salvation Army. He says, according to *The Evening Post*, that he was asked to join the auxiliary League and declined; but to show that he wished it well, contributed five dollars.

IF MR. GLADSTONE'S rather truculent speech against the House of Lords at his last appearance in the Commons is to be interpreted in the light of subsequent events it may perhaps be regarded as chiefly intended in a "Pickwickian sense." Shortly after the delivery of that invective this eminent statesman promoted two of his nearest relatives to the peerage; and upon his own retirement from the head of the government, the liberal party, notwithstanding its declared hostility to the Upper House, proceeded to select in his place a lord of high degree and ancient lineage. It is safe to say that what will really be undertaken, sooner or later, will not be the abolition, but the reform of the House of Lords. For that there is undoubtedly plenty of room.

"SOME" of the brethren are sensitive about being left out in your reports of Church news," says an esteemed correspondent; "please do the best you can with this report." May we say here to all correspondents, that we appreciate any favor and attention shown by them, and give every available inch of space that we can spare, to Church news. Indeed, so anxious is THE LIVING CHURCH to have its constituency in every diocese and missionary field represented in its news columns, that it has now a drawer full of important articles and contributions waiting for space, and the convention season has just begun! Of course, the largest space is due to those dioceses in which we have the largest patronage. Why should we publish long accounts of Church work in dioceses in which we have only a few readers?

THE PRESENT POPE seems to have as great a passion for encyclical letters to the faithful as his predecessor had for dogmatic decrees. It is announced that he is about to add to the list a letter reviewing the acts and policy of his pontificate. It is indicated that this will form the last of the series, and that it will serve as the vindication of his course and be his testament to the Church. It would be interesting to know how his Holiness reconciles the yielding policy which he has forced upon the Church in France, with the irreconcilable attitude toward the powers that be, which the Vatican continues to maintain in Italy. But it would be too much to expect that the veil will be lifted which obscures the nature of papal ethics in practical politics.

IN *The Diocese of Springfield*, Bishop Hale gives some interesting particulars of the present patriarch of Alexandria, Sophronius, the successor after many centuries of St. Athanasius and St. Cyril. Sophronius is 95 years old, and this is the 55th year of his consecration. It thus appears that he is the senior bishop of Christendom and probably the oldest in years. Archbishop Kenrick, the Roman prelate of St. Louis, comes next, consecrated 53 years ago, and Pope Leo XIII, stands third on the list, he having been 51 years a bishop. An acquaintance commenced in correspondence many years ago when Dr. Hale was appointed secretary of the Russo-Greek Commission, ripened into a cordial friendship when he visited Egypt for the first time in 1885, and there met the venerable patriarch in person. The happy relations thus established so many years ago are illustrated by a letter dated Feb. 25, 1894, in which Sophronius conveys to Bishop Hale his hearty congratulations upon his consecration, and conveys assurances of his prayers for himself and his flock.

THE ANNOUNCEMENT that there will be a retreat for the candidates of the diocese of New York before the Trinity ordination will revive in the minds of some of the older seminarians interesting reminiscences. It is rather more than twenty years ago, perhaps, that the majority of the senior class of the General Seminary were severely disciplined by the dean for attending a retreat during the interval between their final examinations and the commencement. The retreat was held out of town, and therefore an obsolete regulation forbidding students to leave the city without permission was revived for the benefit of the offenders. Every one understood, however, that it was the retreat and not the absence which constituted the real transgression. This was made glaringly evident from the fact that two young men who employed the same time in a fishing excursion were not called to account. What was then an offence, has now become almost an established institution even in the most conservative of seminaries.

IT APPEARS from recent developments in Chicago that one outcome of what is called the "common-weal" movement, is likely to be the formation of a new party, a few degrees more radical and impracticable than the Populists. This has the advantage of being at least a rather more normal method of procedure under our institutions than that of marching in large and threatening bands to make impossible demands upon the National Legislature. Meanwhile a constant succession of strikes keeps adding to the number of the unemployed, since these demonstrations frequently cripple and often destroy dependent lines of business outside their own immediate sphere. No one seems able to prophesy when there is to be a return of general prosperity or what the end is to be of the abnormal restlessness which pervades the land. It is possible that decisive action upon the tariff question would contribute toward a restoration of public confidence, but the present attitude of Congress indicates an indefinite prolongation of the struggle until the long uncertainty has shown its worst results.

THE INCREASING demand for higher education among women is evidenced in the fact that in all the colleges exclusively for women, the accommodations are severely taxed, Wellesley being obliged to reject nearly half the applications. Of the privately endowed colleges for men, Harvard, Yale, Brown, Johns Hopkins, Columbia, Chicago, and Leland Stanford, now provide opportunities for women. The State universities at the North and West have opened their doors to women on the same terms as to men, while the universities of Virginia and Tennessee likewise admit women to their regular courses. Perhaps the most significant movement of all is that announced in the annual register, 1892-3, of the Hartford Theological Seminary, where in order "to meet the needs of women seeking to engage in missionary work at home or abroad, or to prepare themselves for Christian teaching or for organized charitable work," the seminary is open to women on precisely the same conditions as to men. Even conservative England is yielding to this educational influence in behalf of women, as shown in the strong effort now being made to give them the same rights as men in the conferring of degrees. Hitherto women have proved themselves in the examinations fully the equals of the men students, but have had to be content with the knowledge of the fact, any tangible recognition of their standing being denied them. On the Continent, in New Zealand, indeed everywhere, there is indication of this broadening spirit in the direction of equal educational facilities and honors for both men and women.

English Brief Mention

The Queen has appointed to be tutor of the young Duke of Albany, the Rev. Mr. Wesley, a descendant of John, and, like him, a High Churchman.———A warden has resigned because the vicar would not have evening Communion. The warden thought evening Communion might "do away the melancholy emptiness of the church." (!)———The Scotch Presbyterians have expressed sympathy with Lord Plunkett's Spanish Episcopate. Just so.———The trustees of a living in Hull have asked the Bishop of Melbourne (Dr. Fields Flowers Goe), to take their parish. Dr. Goe will probably not come.———Bristol cathedral is now lighted with electricity, which is neither dim nor religious.———Vicar Small, at Shepherd's Bush, evangelical, has introduced Hymns, Ancient and Modern.———Dr. Chotzner, in *The Asiatic Quarterly Review*, says: "Though polygamy was not actually forbidden by the Mosaic law, yet it may be seen from the words of its first institution that monogamy was the only legitimate practice (Gen. ii: 2), 'Therefore shall a man leave his father and mother and cleave unto his wife,' and not his 'wives.' Elkanah's second wife is, quaintly enough, called in Sam. i: 1, 'Tsara,' which term means in Hebrew also 'misery.'———The income of the S. P. G. last year was $560,000, supporting 718 ordained missionaries, including ten bishops, 2,300 lay teachers, and 2,600 students. In Asia and Africa 38,000 are being educated. The college at Trichinopoly, India, has 1,500 students. The same society supports two brotherhoods living in community in India.———The London Jews Society is to erect a $50,000 hospital in Jerusalem.———There are 100,000 tramps wandering all over England. The Tramps' Mission is looking after them with Bibles, Prayer Books, etc.———Romanism is rapidly increasing in the north-west Highlands of Scotland in consequence of the action of the Free Kirk in favor of disestablishment. The Kirk session at Morningside propose to sell their old church to the Roman Catholics. The presbytery favors the sale. A paper says: "John Knox said he 'dreaded the saying of one mass more than the landing of ten thousand armed men.' What are his successors thinking of, that, for the sake of gold, they will permit the saying of hundreds of masses on the site once occupied by one of their churches?"———A serious conundrum: Who immersed the first Baptist? Did he dip himself?———The Synod of the Irish Church, by 181 to 97, decided not to change the canon which prohibits a cross on the altar. But the Synod refused to forbid crosses in the chancel, or in apparent connection with the altar. A clergyman, who had candles in the pulpit, has created a row among his vestrymen. What do these vestrymen read by at night?———The Rev. T. B. Strong, M. A., student and junior censor of Christ church, Oxford, and examining chaplain to the Bishop of Durham, has been elected Bampton lecturer for 1895. His subject will be "Christian Ethics." The election to this lectureship will now occur bi-ennially, owing to non-sufficient endowment.———The schools of St. Augustine, Kilburn, are the largest in London, having accommodations for about 2,500 children. In efficiency, they are second to none. The Sisters of the Church are to be credited with this good work.

Canada

St. George's day was observed in many of the churches with appropriate services. St. George's Society, in the afternoon, paraded to St. Paul's Cathedral, London, diocese of Huron, and was addressed by the dean. The re-opening of St. Paul's cathedral was marked by a series of special services, when Dean Carmichael, of Montreal, preached twice. The Bishop of Toronto assisted at the Holy Communion. The Bishop of Huron, when preaching on the 8th, gave some interesting facts about the history of the cathedral, and the manner in which it had kept pace with the growth of Canada, and the city in which it stands. The foundation stone of the present building was laid in 1845, so that it will attain the half century next year. The Rev. Benjamin Cronyn was the first rector, and was elected bishop in 1857. This was the first episcopal election ever held in Canada, and he then proceeded to England to be confirmed by the Archbishop of Canterbury and receive the patent creating the diocese, which was probably the last patent given to a colony. St. Paul's was consecrated, being free from debt, in 1884. The Bishop consecrated the church of the Ascension, Comber, in the end of April. The Indians of Walpole Island, one of the most prosperous Indian missions in the diocese of Huron, have contributed $95 to the mission fund, besides other sums for local objects and for the relief of the poor and sick. Valuable assistance towards church furnishing, the organ fund, and other expenses, has been given by the Ladies' Auxiliary of St. John's church, Glencoe. The membership of the church has been steadily increasing. A handsome rectory for the parish of Watford has just been completed. The work of All Saints' mission chapel, in connection with the Cronyn Memorial church, London, shows excellent results. The congregations of Trinity, St. Mary's, and Christ church, Ailsa Craig, have announced their intention of being self-sustaining for the future; and in view of the fact that the mission fund is so much overdrawn, to make no claim upon it this year, but raise the necessary sums for expenses in the parish.

The Bishop of Toronto held a Confirmation service in St Alban's cathedral, Toronto, on the 22nd. The closing exercises of Wycliffe College, Toronto, were held on the 3d. A special form was arranged for the service for St. George's Society, in St. James' cathedral, on the 22nd. Invitations were issued to the Sons of England and sister societies to be present. St. Paul's church, Beaverton, has been entirely renovated, principally by the exertions of the ladies of the congregation; and they are planning to put in a new chancel window. The ladies of All Saints', Cannington, have undertaken similar work for that church. A memorial window has just been placed in All Saints' church, Toronto, in memory of Mr. George Goulding, who was rector's warden for 13 years. The window, which is a beautiful one, has been erected by his son. A large slat has been placed in the church, also, by the congregation, in memory of Mr. Goulding. An appeal is made on behalf of the Widow and Orphan's fund of the diocese of Toronto, there being a large deficit in the amount required for the current year. The Woman's Auxiliary of St James' parish, Orillia, is doing good work, and shows a large increase in membership during the year. A great deal of good work has also been done by the Church of England Temperance Society. The Toronto diocesan branch of the Woman's Auxiliary held their annual meeting in the end of April. The evening public meeting was held in the Horticultural Pavillion, Toronto. The Bishop was in the chair.

The Archbishop of Toronto held a Confirmation service at St. George's church, Ottawa, on the 12th, when 55 candidates were confirmed, of which number 15 were brought up outside the Church of England. At the annual meeting of the Girls' Friendly Society, in connection with St. George's, the report showed a large membership. The Archbishop held a Confirmation in the church of St. Mary Magdalene, Napanee, lately, and consecrated the church of St. James, Morrisburg, the previous day. The Kingston branch of the Woman's Auxiliary held its annual meeting lately.

The Bishop of Niagara will hold an ordination at Oakville on Trinity Sunday. The quarterly meeting of the rural deanery of Lincoln and Welland was held at Welland. Holy Communion was celebrated in Holy Trinity church, after which the business meetings took place in the Guild Hall. There was a long discussion upon the report of the committee upon the adaptibility of the Christian Endeavor Society to the work of the Church of England. The report was referred back to the committee for further consideration. Some interesting information on Indian mission work in Ontario, was given in a sermon preached in St. Thomas' church, St. Catherine's, on the 22nd, by an Indian clergyman, the Rev. John Jacobs, incumbent of Walpole Island. The Grand River Mohawk mission in the county of Brant is the largest in Ontario. The population is 3,000, and fully 2,000 are members of the Church of England. Scholars from the Mohawk Institute have graduated in the best Canadian universities.

The work at Rosseau mission, diocese of Algoma, seems to be prospering greatly. The services at the three points in the mission, Rosseau, Ullswater, and Cardwell, are well attended. The Sunday schools are in a very promising state and a large number of candidates will be ready for Confirmation when the Bishop makes his summer visitation. The new parsonage at Rosseau is clear of debt. Repairs and improvements for the church of the Redeemer at Rosseau are about to be commenced. The report of the vestry of St. Paul's, Broadbent, shows that the offerings for the past year almost double those of any previous year, and much work has been done about the church building by an increasing congregation. The vestry of St. Stephen's, Broadbent, have forwarded a resolution to the Bishop of sympathy with his ill-health, and prayer for his restoration. A disastrous fire on the 18th, destroyed the church of All Saints' at Huntsville, together with nearly all the business portion of the village. This mission church was the oldest building in the town, and an earnest appeal is made for outside aid, without which the people are utterly helpless to build a new church. In consequence of the illness of Bishop Sullivan, of Algoma, the large classes prepared for Confirmation at Sault St. Marie and Garden River were disappointed, but Bishop Davies of Michigan was to administer the rite on the 22nd.

The subject of the increase of the episcopate is exciting a good deal of attention with many of the clergy and laity just now, and in order to ascertain the state of feeling of Church members in Toronto on the matter, a meeting was called for April 16th, to which the clergy of the rural deanery and some lay members were invited. Dr. Mockridge made an able speech, reviewing what had been already done towards the extension of the episcopate. Two new dioceses are in prospect of formation, Calgary to be divided into two, and Ottawa to be formed out of Ontario. The speaker was in favor of taking a part of Huron diocese and part of Toronto and adding them to Algoma, to make a backbone for that diocese. He thought it might be possible to make Algoma a success if this plan was followed; at present it is a most discouraging field. Dr. Langtry, who followed, also advocated an increase in the episcopacy and a change as regarded Algoma, which, he said, as it stands is hopeless, and will kill any bishop. The feeling of the meeting being strongly in favor of an increase in the episcopate as wise and necessary, a committee was appointed to suggest plans for its carrying out. It is expected that the matter will be brought up at the next diocesan synod in Toronto, and the co-operation of Huron diocese secured if possible.

A memorial brass to the first Bishop of Quebec has been placed in the porch of All Saints' church, at his birthplace, Thwaite, Norfolk, Eng. Dr. Mountain was born at Thwaite Hall, and baptized in All Saints' church. The porch was restored by his descendants to commemorate the 100th anniversary of his consecration, in 1893. A special service was held on the evening of St. George's Day, in the cathedral, Quebec. The Bishop was present and the Dean preached. A large number of the clergy were present at the annual meeting of the Church Society in Victoria Hall, Quebec. The Bishop of the diocese was in the chair. The Bishop of Vermont was upon the platform, and the third address was delivered by him. Several other speakers followed. The Church Society was founded 50 years ago, and has now about one-half million dollars invested, the interest of which is used for various purposes, including $25,592 stipends to clergymen, $3,089 to the widows and orphans of the clergy, and $2,500 to infirm clergymen, besides aid in different ways for educational objects.

A large class of candidates was confirmed by Bishop Kingdon at Trinity church, St. John, diocese of Fredericton, before his departure for England. A regular meeting of the St. John's clerical association was held on the 3rd. An able paper was read by Mr. Dicker upon religious education. A special service for children was to be held on the 3rd in St. Paul's church, St. John, when it was expected that all the Church schools in the city would be represented.

St. Paul's church, Regina, diocese of Qu' Appelle, has become altogether too small for the needs of the congregation, and it has been decided to build a new church. The congregation of St. Peter's pro-cathedral, Qu' Appelle Station, have unanimously agreed to provide a vicarage for the incumbent.

The Bishop of Saskatchewan and Calgary held a Confirmation at Saskatoon on his return from Ottawa in April. While at Ottawa, the Bishop secured additional advantages and grants of money from the Government for the Indian children in the schools of the Anglican missions on the Blackfoot and other reserves. Among other things, a small cottage hospital is to be provided, if the money is voted, on the Blackfoot reserve, and if it is successful, they hope to provide others. During his visit to the East, the Bishop addressed congregations in Ottawa and Toronto, in each case pleading earnestly the needs of the Church in the North-west, and especially, just now, in Northern Alberta.

The Bishop of New Westminster has again been ill, but is now able to resume his work. He held a Confirmation on the 7th at Trenant, and at St. Paul's. St. Barnabas' has been formed into a parish by taking a portion from Holy Trinity parish and a part of St. James' parish, Vancouver.

The larger part of the receipts from St. John's cathedral, Winnipeg, diocese of Rupert's Land, are expended in gifts to missions and special charities after the necessary expenses connected with the church and choir are deducted, as the cathedral clergy receives no stipend. The prospects for the new church of St. George's, Winnipeg, are very encouraging, the larger part of the sum needed being already secured. Steps are being taken to erect a new church at Woodlands. The Archbishop of Rupert's Land held a Confirmation in the new church at Holland on the 1st, when services for the opening and dedication of the church were also held. The opening services were repeated on the 8th, when the preacher was Dean Grisdale, of St. John's cathedral, Winnipeg.

A Confirmation was held at St. Stephen's church, Montreal, on the 22nd, by the Bishop, when a large class received the rite, and at St. George's, on the 15th, when 64 candidates were presented by Dean Carmichael. A beautiful Bible was presented to each of the candidates as a memorial of their Confirmation, by Mr. A. F. Gault. Quite a number of them had formerly belonged to other religious bodies, including several Roman Catholics. The Bishop will hold an ordination at Trinity church, Montreal, on the 20th, when it is expected that about 20 will be presented to receive Holy Orders. The Bishop held a Confirmation at St. Barnabas' church, St. Lamberts, on the 27th, when 16 persons were presented. The question of enlarging this church is under consideration, as it is becoming too small for the needs of the congregation. The closing exercises of the Diocesan Theological College took place in the Synod Hall, Montreal, on the 30th, when a large class graduated, many of them receiving prizes. The Bishop was in the chair.

A meeting of the trustees of Bishop's College, Lennoxville, was held in Montreal on the 4th. There was a full attendance, and the Bishop of Montreal presided.

New York City

At the church of the Epiphany, the Bishop made his visitation on the evening of Whitsunday, and administered Confirmation.

The church of San Salvatore, in charge of the Rev. Alberto Pace, and devoted to mission work among the thousands of Italians in the city, who are uncared for by the Church of Rome, has passed under the care of the Church City Mission Society.

At the church of the Heavenly Rest, a special musical service was held on the afternoon of Whitsunday, when the vested choir, under the leadership of Mr. Walker Henry Hall, organist and choirmaster, finely rendered the whole of Stainer's "Daughter of Jairus."

At Trinity church, the parish festival was celebrated on Ascension Day. The musical service was conducted by the joint choirs of the parish church and St. John's chapel. The rector was Celebrant, and the Rev. Dr. Edward Bradley, of St. Agnes' chapel, was preacher.

On the morning of Whitsunday, the Bishop made a visitation of St. James' church, Fordham, in the upper part of the city, and administered the rite of the laying on of hands. On the afternoon of that day he confirmed an interesting class of Swedes at the Swedish mission, under the auspices of St. Bartholomew's church.

At the first of the evening services at Grace church, already referred to in these columns, a very large congregation was present. The liturgical portions were printed on a slip which was freely distributed, and all present joined in the worship, and especially in the music, with noteworthy heartiness. Just before the service, a meeting was held of the parish chapter of the Brotherhood of St. Andrew, at which several new members were admitted.

The 4th annual exhibition drill and reception of St. George's Battalion, of St. George's church, was held at Webster Hall, Thursday evening, May 10th. The battalion is made up almost altogether of working boys who live on the East Side, and its object is to give the boys literary, social, and athletic advantages. A drill is held every night in the armory of the 69th Regiment, and the battalion's headquarters are in the Memorial Parish House of the church. The Rev. John N. Lewis, Jr., one of the assistant clergy, has general charge of the organization, and Eugene Cushman, formerly an officer of the U. S. Army, looks after the military training. At the annual drill, cadet corps were present from the 1st and 2nd Batteries, the 23rd Regiment, the 9th Regiment, and Troop A of Cavalry. There was also in attendance a company of the Temperance cadets and other organizations. Exhibitions of company and extended order drill, sabre and bayonet exercise, were given. There are over 200 boys in the battalion, and Mr. Cushman expects to take about 50 of them into camp at Tompkin's Cove, in July.

At a meeting of the trustees of Columbia College, held Monday, May 7th, a general ground plan for the new buildings of the university was approved. The architects are Messrs. McKim, Mead, & White. Designs for the buildings themselves have not yet been made, the general character and arrangement only, having been decided upon. A communication was presented by President Low, recounting his personal relations with Prof. Henry Drisler, the retiring dean of the school of arts, and transmitting his own check for $10,000 to establish the Henry Drisler Classical Fund for the benefit of the departments of Greek and Latin. President Low stated that it was his wish that the income of this

fund be placed at the disposal of these departments for the purchase of books, maps, charts, busts, or equipment of any kind that will tend to make the instruction in classics in Columbia more interesting and effective. The trustees accepted the gift and passed a resolution of thanks to Dr. Low. The schedule issued last week by the faculty of the school of arts offers 148 courses in 25 subjects to the seniors as electives, and 50 courses in 25 subjects to the juniors as electives, in addition to their regular four hours' required work.

The annual meeting of the board of trustees of Barnard College, the woman's annex of Columbia, was held May 11th. The academic committee presented a report on the arrangement of the courses of study. The treasurer reported a good surplus in the treasury. The expenses for the next year, it was estimated, would reach $30,000, and at least $500,000 would be required for the erection of a new college building. Mention was made of a large donation having been promised toward this fund, and it was announced that a large piece of property had been offered at a reasonable price, situated between Columbia College and the Riverside Drive, northwest of the cathedral of St. John the Divine. Mrs. A. A. Anderson was chosen trustee in place of Judge Noah Davis, resigned. All the other officers of the preceding year were re-elected. Miss Mary Billings and Miss Louise Pierpont Morgan were chosen associate members. For five years the college has been living on a temporary charter, and it is reasonably expected that the application recently made for a permanent charter will be granted. An Ella Webb memorial scholarship has been presented to the college by the pupils of Miss Annie Brown's school.

Another distinguished Churchman, Hon. John Jay, died Saturday, May 5th. He was a son of Judge William Jay, and grandson of the celebrated John Jay, first Chief Justice of the United States. Mr. Jay spent a large part of his early life in promoting the abolition of slavery. In the excitement of those times, he was obliged to labor in the diocesan convention of New York several successive annual sessions before he succeeded in securing the admission to representation, of St. Philip's church, the only colored parish in the city. Subsequently he was excluded from the vestry of his own parish on account of his anti-slavery activity, and was in consequence elected deputy to the diocesan convention from St. Philip's church. He came to hold many positions of usefulness in public affairs, and was appointed by President Grant, Envoy Extraordinary and Minister Plenipotentiary of the United States at the Court of Austria—a position in which he was succeeded by the historian, John Lothrop Motley. At the Church Congress of 1876 he read a paper on "The Relations of the Popular Press in America to Christianity." Mr. Jay's useful career was brought to a close some time ago, when he was run over by a cab near the Grand Central Depot in this city. Since then he has gradually lost health, until death brought relief last week. He leaves a son, Col. Wm. Jay, who served throughout the Rebellion, and among others a daughter, married to Gen. Lother Von Schweinitz, German Ambassador at St. Petersburg. The burial service took place Tuesday, May 8th, in Trinity chapel, and was of a simple nature. Bishop Potter officiated, assisted by the Rev. Drs. Morgan Dix and Wm. H. Vibbert, and the Rev. Mr. Luquer, of Bedford, N. Y. The vested choir chanted the musical portions of the service. The pall bearers were, ex-Secretary Wm. M. Evarts, Gen. Horace Porter, ex-Mayor Abram S. Hewitt, President Seth Low, of Columbia, from which college Mr. Jay graduated, ex-Secretary Carl Schurtz, Chief Justice Chas. P. Daly, Judge C. A. Peabody, Hon. John A. King, Dr. James M. King, and Messrs. Chauncey M. Depew, Henry G. Marquand, John Sedgwick, Benjamin D. Silliman, Richard M. Hunt, and Chas. E. Whitehead. The remains were taken to the family seat at Bedford just outside the city, and buried in St. Matthew's churchyard. The funeral brought together representatives of many of the old families of New York as well as delegates from numerous organizations, including the Union League Club, the Huguenot Society, the New York Historical Society, the St. Nicholas Society, the American Geographical Society, and the Society of the Cincinnati.

Philadelphia

Mr. A. W. Harned has been appointed organist of Trinity church, Southwark.

The Rev. Dr. W. B. Bodine, at the meeting of the Clerical Brotherhood on the 7th inst, opened the discussion of the subject on the "Policy of Consolidation as applied to some of our city churches." This matter is exciting considerable attention among city Churchmen.

A reception was given on the 9th inst. by Bishop Whitaker to members of the convention, at his residence on West Walnut st. Mrs. Whitaker unfortunately was compelled to be absent in consequence of the death of her brother, which occurred in New York on that date. The Bishop was aided in receiving by his niece, Miss Chester.

The 6th choir festival service of the church of the Saviour was given on Sunday evening, the 6th inst, under the direction of Mr. J. G. Bierck, organist and choirmaster. The music rendered by the vested choir of 45 men and boys, was of a very elaborate character, and included J. Varley Robert's service in F; "Lift up your heads, O ye gates," by Hopkins, and "Praise the Lord, O Jerusalem," a festival anthem for solo and chorus, by the Rev. E. V. Hall, precentor of Worcestor Cathedral, England.

The annual report of St. Timothy's Hospital and House of Mercy, Roxboro', which has just been issued, shows the admittance of 575 patients during the year. Of these 472 were discharged cured, 49 improved, and 20 died. There were 20 accidents in the mills, Penroyd Iron Works furnishing 9 of the number; while 17 were admitted as the result of railroad casualties. The cost of maintenance was $6,550.90. The receipts were $11,366.97, and the expenditures, including the building fund, $7,816.60.

Whitsunday was observed as dedication festival of the church of the Annunciation. There were three plain Celebrations in the early morning, and at a later hour a choral Celebration, at which service, the Rev. D. L. Odell, rector of the parish, was Celebrant, assisted by the Rev. J. W. Hill, of Trinity church, New York City, and the Rev. W. W. Ruthertord. Gounod's "St. Cecilia" was sung by the choir with orchestral and organ accompaniment, under the direction of Mr. G. H. Wells, organist and choirmaster. The children had their service in the afternoon, and there was solemn Evensong in the evening. Extra services are announced for Whitsun Week, parish receptions at the clergy house on Tuesday and Thursday evenings, closing on Saturday, 19th inst, with a requiem Celebration for the departed members of the parish.

After almost two years' work, the jury appointed to award damages to properties affected by the construction of Walnut st. bridge, filed its schedule of awards on the 4th inst. To St. James' church, at 22d and Walnut sts., was awarded $18,935, and St. James' Industrial School, $6,630; but from this action, juror John P. Watson dissents, contending that the figures in the former case should be $23,935, and in the latter, $7,500. In the case of the church edifice, the lawn fronting on Walnut st. was entirely destroyed, the handsome south-west porch demolished, and a new entrance constructed along the south wall of the church, necessitating the obliteration of one of the handsome memorial windows. As regards the school, that building had to be entirely abandoned, as the raising of the roadway approach to the bridge to a height above the second floor, destroyed its usefulness as a school building, shutting out the light and interfering with the ventilation.

In the presence of a large assemblage of the residents of the 21st ward, the new one-story brick building known as the Nugent Operating ward of St. Timothy's Hospital, Roxboro', was dedicated on Saturday afternoon, 5th inst, with an appropriate service in charge of the Rev. R. E. Dennison, rector of St. Timothy's church. The building, which is 15 feet high, 40 feet long, and 22 feet wide, is located on the north of the hospital's main building, and was presented to the board of managers by Mr. Sebastian A. Randolph, executor of the will of the late Eugene Nugent, out of the latter's residuary estate, as a memorial. The building is connected with the main edifice by a covered passage, and is finished in accordance with the most approved scientific methods. The walls are double, affording thorough ventilation. White tiling forms the wainscoting, and the floor is of cement, and slopes from all sides to a grating beneath the operating table. The plumbing is regarded as perfect. All the doors, frames, and fixings are of heavy plate glass and iron. The building was patterned after that of St. Joseph's hospital, Paris. The building was received in behalf of the managers by Mr. J. Vaughan Merrick, who voiced their appreciation of this timely and needed gift. Dr. John Ashhurst, who made the dedicatory address, congratulated the board of managers in having an operating room that is surpassed by none in this country, if, indeed, it is equalled. It may be added that a magnificent plate of glass with copper frame constitutes the operating table. The etherizing table and instrument case were presented by Mr. Merrick, and the dressing table by Mrs. George A. Bostwick.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

CITY—On Whitsunday, the Bishop confirmed a large class in St. Luke's church. It was just a year ago that the work of this parish came under the energetic administration of the present pastor, the Rev. C. E. Bowles. The Bishop's address was a striking presentation of the reality of the work of the Holy Spirit, and especially as relating to Confirmation.

On Whitsunday a most beautiful brass eagle lectern, designed by the Gorham M'f'g. Company, was presented to St. Mark's church. It bears the inscription:

To the glory of God, and in loving memory of Oliver Morris Sheldon, Whitsunday, 1894. "Blessed are the true in heart."

The choir chanted a part of the 119th Psalm, and a blessing was asked by the rector, the Rev. Wm. White Wilson.

The first annual dinner of the new association of the Columbia Alumni of the West will be held at the University Club, 116 Dearborn st., on May 26th, at 7 P. M.

On May 6th, the Bishop visited Emmanuel church, La Grange. A large congregation was present, and a class of 25 was presented for Confirmation by the rector, the Rev. Morton Stone. The exterior of the new church, which has been built to accommodate the growing needs of the parish, is now completed, and it is hoped that the interior finishing will soon be added, so that it may be ready for occupancy in the near future. La Grange now has one of the most beautiful and complete church properties in the diocese.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

The 110th annual convention assembled in St. Luke's church, Philadelphia, on Tuesday, May 8th, when, after the Eucharistic office, the Bishop as celebrant, the convention sermon was preached by the Rev. Dr. R. A. Edwards, from St. John xiv:12; his theme being "Some Characteristics of a true Church."

The Bishop called the convention to order, 134 clergy answering to their names, and 73 parishes being represented by 123 lay deputies. The Rev. W. S. Baer as secretary, and Mr. James C. Sellers, as assistant, were re-elected. With the Rev. Dr. B. Watson as chairman, the Bishop having temporarily withdrawn, a resolution was adopted for the appointment of a committee of five clergymen and five laymen to make proper arrangements for the celebration, on Oct. 13th next, of the 25th anniversary of the Bishop's consecration. On the Bishop's resuming the chair, and being advised of the action taken, he expressed his thanks, and added his hope that the celebration would be in the simplest form possible. The charter of St. Martin's church, Oak Lane, was approved, and that parish was admitted into union with the convention.

At the afternoon session, reports were read from the Standing Committee, the committee on diocesan library, and the Commission on Church Work among the Deaf-mutes.

The Bishop's annual address gave the following summary of his work during the year; Postulants admitted, 10, in the diocese, 15; candidates for deacon's orders only, admitted, 2, received 1, in the diocese, 4; for the priesthood, admitted, 10; for deacons and priests' orders, in the diocese, 19; candidate transferred, 1; ordained to the diaconate, 17; to the priesthood, 4; deaconesses set apart, 3; clergy received from other dioceses, 19, transferred to other dioceses, 13, deceased, 3, deposed, 1; lay readers licensed to Advent, 1894, 61; Holy Communion celebrated 36 times; number of Confirmation services, 151; number of persons confirmed, 2,954; sermons and addresses delivered, 241; church consecrated, 1, dedications, 9, corner stones laid, 4; Baptisms, 2; marriage, 1; burials, 4; accepted resignations of clergy from cures, 26; appointed clergy to cures, 38; total services and appointed meetings, 410; clergy in diocese; bishop, 1, priests, 240, deacons, 19, total, 260. Last year, 13 parishes had contributed $396.22 to the Bishop's Fund, while he reported this year $433.16 from 19 parishes; from the Woman's Auxiliary, $37.55; the G. F. S. had also contributed $16.55, and two laymen had given large donations, one being $500; the present balance in his hands is $36.61. After referring to the death of three clergymen, and also of the late Rev. G. F. Bugbee, who had labored in this diocese for many years, prior to his brief rectorate at Los Angeles, Cal., and who was one of the Bishop's classmates in the General Theological Seminary, and also citing the loss the diocese and Church had sustained in the decease of 3 benevolent Churchwomen and 9 prominent laymen, the Bishop stated that, notwithstanding the general business depression, there has been but little diminution in contributions; and if to these be added the large sums given for relief to the unemployed, the total would far exceed in amount those of any previous years. The number confirmed is larger than ever before, and while there has been less of church building, there have been more of parish houses. The Bishop urged Church extension in south-eastern Philadelphia, and the speedy erection of the church of the Holy Spirit. After speaking of the progress being made in the matter of the diocesan house, and that $17,000 was yet needed, he commended the work of the deaconess's house and training school, regretting that so few women are available, while there is a demand for many. The Bishop was glad to learn that a Church club was in process of formation, and cited what a similar organization had effected in Chicago.

The report of the stewards of the Sustentation Fund contained a resolution, which was adopted, requesting contributions from the parishes to aggregate $3,000. Attention being called to the fact that the treasurer of the diocese, B. C. Godfrey, Esq., had acted in that capacity for 25 years, the thanks of the convention for his long service was unanimously tendered him. At the close of the day's session, Bishop Whitaker announced that six gentlemen of the convention had subscribed $5,000 towards the $17,000 balance needed for the proposed diocesan house.

The 35th annual report of the diocesan Board of Missions stated that the requisite amount asked for had not been reached, but the Board had been able to pay all the appropriations in full, and a balance a trifle larger than last year is in the hands of the treasurer. The total revenue was $15,255 21, and when arrearages are received for 1893-4, the balance may be stated as $1,465.04. The fact was announced

that some years ago, the Board of Missions had placed at the disposal of the Bishop a certain sum of money, which had been received as a legacy, as the nucleus of a fund wherewith to purchase sites available for future church buildings. It is thought that if the existence of such a fund were known, it might be increased by contributions or bequests. Verbal reports of the work of convocations were made by the deans and presidents of each. The resolution in the report of the Board of Missions appropriating $15,000 for the ensuing year, was adopted. A committee consisting of the Bishop, three clergymen, and three laymen, was appointed to consider some plan for the encouragement and more efficient carrying on of diocesan missions. Gov. Prince, of New Mexico, made an appeal in behalf of the American Church Building Fund Commission.

An amendment to Article IV, section 7, of the Constitution, was adopted by a close vote, requiring deputies to the convention to be male communicants of the parish. A new section to Canon VIII was proposed respecting parish boundaries, which was postponed until the next convention, which also must act on the amendment to the Constitution, concerning "communicant representation." A resolution was adopted, authorizing the committee on the diocesan house to take title of the property at 12th and Walnut sts., and to proceed with the erection of the edifice as soon as possible. The board of trustees of the House of Rest reported that the receipts of the year amounted to $3,517.76, that the Home had now its full quota of inmates, and that as larger quarters would soon be needed, it was to the interest of all the parishes to contribute liberally. The managers of the Episcopal hospital presented their report for the past year.

The Standing Committee for the ensuing year are: The Rev. Drs. B. Watson, J. A. Harris, J. S. Stone, J. DeW. Perry, J. D. Newlin; Messrs. W. W. Frazier, John Ashhurst, Jr., M. D., George Harrison Fisher, John E. Baird, and R.C. McMurtie. The several diocesan officers were all re-elected, and Bishop Whitaker re-appointed the boards. After a short devotional service, the convention adjourned *sine die*.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

The 62nd annual convention assembled in St. Peter's church, Columbia, on Wednesday, May 9th. Bishop Quintard celebrated the Holy Communion, assisted by Bishop Gailor. The Rev. B. B. Ramage preached the convention sermon, a thoughtful and scholarly discourse from Eph. ii: 19.

The Rev. Chas. T. Wright was elected secretary. An unusually large number of both clerical and lay delegates was present.

Bishop Gailor read the Bishop's address, and also the record of his own official acts. From these two journals it appeared that the venerable Bishop, though feeble and stricken in years, had by no means been idle, but had carried on his work in middle Tennessee with much of his old-time vigor; while the assistant Bishop, though laid by for a time with a long and serious illness, had taken up his new work with an energy which promises well for the future of the Church in Tennessee.

The Rev. H. R. Howard, S. T. D., dean of the Nashville Convocation, read the report of missionary work carried on within the limits of the convocation during the past year, paying tribute to the faithful labors of the Rev. W. J. Page, general missionary, who has lately accepted a parish outside the diocese.

At night, the Rev. R. E. Lee Craig, preached the Otey sermon on the Divine Constitution of the Ministry. There was a large congregation, including the ministers of several denominations, with many of their people, and the able presentation of the subject produced an evident impression.

On Thursday morning, Mr. C. S. Hillock, late a Methodist preacher, was ordained to the diaconate by Bishop Gailor, who also preached the sermon.

A resolution was introduced by the Rev. Dr. Davenport providing for the election of vestries on the Monday preceding convention, which elicited much discussion, but the vote showed that the convention was not yet ready to surrender the hallowed traditions of Easter Monday.

Prof. B. Lawton Wiggins, vice-chancellor of the University of the South, was elected registrar, *vice* the Rev. Dr. Hodgson, deceased.

The old Standing Committee, consisting of the Rev. Messrs. T. F. Martin, J. R. Winchester, D. D., and H. R. Howard, S. T. D.; and Messrs. F. W. Lee, and W. F. Orr, were all re-elected.

Mr. C. T. Dobb, of Memphis, was re-elected treasurer.

On Thursday night a rousing missionary meeting was held, when Bishop Gailor fired all hearts by one of his earnest addresses, and pledges for the work of diocesan missions, the coming year, were made, to the amount of $1,410. The Rev. Mr. Ramage made a strong appeal in behalf of the work among colored people.

Two interesting sessions of the diocesan branch of the Woman's Auxiliary were held during the convention, at which there was a large attendance and much interest manifested.

The next meeting of the convention will be held at St. John's church, Knoxville. The question of the division of the diocese will then come up again, and a committee was appointed to consider the lines on which such division should be made and report to that convention.

Florida

Edwin Gardner Weed, D. D., Bishop

The 51st annual council assembled in St. Andrew's church, Jacksonville, on Wednesday, May 9th, at 11 A. M. The Rt. Rev. E. A. Penick, D. D., was present in the chancel, with the Bishop of the diocese, and assisted him in the office of the Holy Communion. At the opening of the council, 17 clergymen and about 40 laymen were present; a number of others coming in later in the session. The Rev. R. H. Weller, D. D., was re-elected secretary, and Mr. H. L. Babbitt, appointed assistant.

The afternoon session was chiefly occupied with the Bishop's address, which gave a most encouraging statement of the condition of the diocese, which less than two years after the setting apart of the southern missionary jurisdiction, is very nearly of the same strength, numerically and financially, as the entire old diocese six years ago. The number of Confirmations has been unusually large, and the treasurer's report shows that, notwithstanding the financial depression of the past year, and the division of the diocese, all obligations of the diocese have been paid, and a small balance left in the treasury.

In the evening, a large congregation assembled in the church, to whom Bishop Penick gave a graphic and earnest account of his experiences as missionary in Africa, and his work among the negroes in the United States.

The committee on the episcopal residence, reported that the erection of a home for the Bishop, was progressing favorably, in the city of Jacksonville.

The Standing Committee for the year, consists of the Rev. V. W. Shields, D. D., president, the Rev. Messrs. P. H. Whaley and W. H. Carter; Messrs. W. W. Hampton, H. E. Dotterer; R. D. Knight, secretary. Finance Committee: Messrs. D. G. Amber, D. A. Finlayson, and the Rev. B. G. White. Registrar, the Rev. Brooke G. White. Chancellor, Mr. D. A. Finlayson. Board of Missions, the Rev. Messrs. V. W. Shields, N. B. Fuller, E. V. Evans, and A. T. Sharpe; Messrs. G. R. Fairbanks, W. W. Hampton, and B. B. MacDonell.

The council adjourned, after a pleasant and busy session, at noon on Friday, the 12th. It meets next year in Trinity church, St. Augustine.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The 67th annual council assembled in St. Andrew's church, Jackson. The Holy Communion was celebrated by the Bishop, and the sermon was preached by the Rev. De. B. Waddell.

The Rev. Geo. C. Harris, S. T. D., was elected secretary, and the Rev. P. G. Sears was appointed as assistant. The business sessions were held in St. Colomb's chapel, on Battle Hill, the foundation of the future cathedral of Mississippi.

The Bishop read his annual address, and various reports were presented. That of the committee on the State of the Church indicated healthy progress in all the work within the diocese, the number of confirmees being larger than any previous year.

At the evening missionary meeting, several stirring addresses were made, and $2,500 was pledged for diocesan missions.

The following were elected as Standing Committee: The Rev. Drs. Geo. C. Harris and Howell Logan; the Rev. Messrs. De B. Waddell and R. G Hamilton; Messrs. Geo. M. Marshall, W. W. Moore, L. Brame, and Dr. Howard. Mr. C. H. Cock was elected treasurer.

Southern Florida

Wm. Crane Gray, D.D., Bishop

Bishop Gray visited Tampa on the Sunday after Ascension. In the morning, at St. Andrew's church, he preached a strong sermon on Confirmation, and "laid his hands" on a class of 14 adults; eight men and six women. In the evening, at St. James' colored mission, a class of 10 men and five women were confirmed. The service was full choral, with a vested choir of 20, and they reflected great credit upon the training of the priest in-charge, the Rev. M. McDuffy. On Monday the Bishop and the rector, the Rev. Wm. W. De Hart, took steps towards enlarging the work among the Cubans. A lot was given for a mission building, school and chapel, in West Tampa, and two promised by Mr. Ybor in the fourth ward, or Ybor City. A Cuban priest, the Rev Juan Baez, is here to begin the work, and the outlook is very promising. A lot was also purchased adjoining the colored mission, for school purposes. At the parish church, St. Andrews', the old rectory will be removed and rebuilt on the corner of Marion and Twigg sts. This move is necessary in order to enlarge the church by transepts, which will add 150 sittings. The Church here is keeping pace with the phenomenal growth of the city.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The work at Christ church, West Davenport, is progressing favorably. In November last the Rev. W. M. Purce, deacon, was appointed to take charge of the parish. At that time, owing to the fact that there had been no services for years, the congregation had become scattered. Now a choir of 20 voices, mostly young ladies, has been organized and is doing much to attract people to the church. In January last, a class of five was confirmed and another class is now being prepared. Since November there have been 11 Baptisms in the church and one private Baptism. Last week a fair and fancy sale was held in the rectory by St. Katherine's Guild, to raise money to paint and whiten the interior of the church. Enough money was made to do the work, and about $30 over, which amount the young ladies decided to turn over to the Rev. W. M. Purce to apply on his salary, which is probably the smallest of any clergyman in the Church. One of the recent improvements in the church is a new altar. It is five feet long, table 40 inches high, retable 6 inches, the back of the altar being 30 inches higher and surmounted by a small cross. A fine black walnut cross occupies a niche in the centre of the back, and on each side are niches for vases and candlesticks. The altar is white with three gilt columns in front. At the base of the retable, in gold letters, are the words "Holy, Holy, Holy."

Olympia

SEATTLE.—Bishop Barker visited St. Mark's parish, the Rev. D. C. Garrett, rector, St. Mark's Day, and confirmed a class of 28, making a total of 51 Confirmations in the last three months.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

PROVIDENCE.—Sometime after the late Mission at St. Stephen's, a sum of money marked "For the altar" was found in the alms basin. On the card with the offering was written, "A thankoffering to the dear Lord for blessings received from the Mission." The rector decided to devote the anonymous offering to the purchase of a lavabo bowl as a memento of the Mission. The bowl which is of sterling silver, suitably engraved, was made by J. & R. Lamb, New York, and was blessed and used for the first time at the altar on St. Mark's Day.

At Evensong on Ascension Day, Bishop Clark visited St. Stephen's church and confirmed 56 candidates presented by the rector, the Rev. Dr. Fiske. These candidates were confirmed in April by Bishop Gray during his visit to Providence, and one previously by Bishop Grafton, making a total of 60 confirmed in the parish during the convention year.

Bishop Clark visited the church of the Messiah Sunday morning, May 6th, and confirmed 55 candidates presented by the rector, the Rev. Thomas H. Cocroft. The Confirmation was preceded by a choral Celebration and sermon by the Bishop. In the afternoon the Bishop visited the mission of the Holy Nativity, Thornton, preached and confirmed a class of five presented by the Rev. T. H. Cocroft, missionary-in-charge.

The regular quarterly meeting of the Providence Local Council, Brotherhood of St. Andrew, was held at the church of the Redeemer, Monday evening, May 7th. There was a large attendance of members. Brief reports of chapter work were made after which the Council discussed the questions of "Summer work of the Brothernood," led by G. E. Rounds, of Redeemer chapter; "Is the young man of the day religious?" led by the Rev. J. W. Atwood, of St. James' chapter, and "What to do with 'dead wood' in the Chapter," led by James A. Price, of Messiah chapter.

EAST PROVIDENCE.—The annual report of St. Mary's Orphanage has recently been issued. The orphanage has now 40 inmates, 21 boys and 19 girls.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—Bishop Paret confirmed between 60 and 70 candidates at old St. Paul's church, the Rev. J. S. B. Hodges, S.T.D., rector, on Sunday, April 29th. A large number of the candidates were colored girls and boys. The candidates were from Mt. Calvary, St. Andrew's, St. James', and St. Mary the Virgin.

PRINCE FREDERICK.—The vestry of St. Paul's church has accepted a pair of brass altar vases for the church, presented by the rector, the Rev. S. C. Anderson, as a memorial of his deceased wife, Mrs. Mary Anderson, and an altar given by Mrs. Sarah E. Wilson, in memory of her deceased daughter, Miss Helen S. Wilson.

BRUNSWICK.—The Convocation of Cumberland was held recently in Grace church. The sermon was preached by the Rev. Clarence Buel. The business meeting was followed by a discussion of the topic: "How to use lay members in mission work." The Rev. Dr. Bacon, made an address on the Book of Common Prayer."

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The committee which have in charge the forthcoming Church Congress recently met in the diocesan house. The Rev. Dr. Shinn made an address, giving in particular some facts connected with the congress of 1876, and indicating that the meeting in the fall would be likely to create a deep interest among Christian people. The following subjects will be discussed: 1. The Church's duty in the matter of secular activities; 2. Proper education for the ministry; 3. Religious orders in the Church to-day; 4. Sunday newspapers; 5. How to relieve the poor without pauperizing them; 6. Teleology and Evolution; 7. Appeal to fear in religion.

The patronal celebration of the feast of St. John before the Latin gate was observed in the mission church of St. John the Evangelist, Bowdoin st., by the celebration of the Holy Eucharist at 7:30, 9:30, and 11. A powerful sermon on Love was preached by the Rev. Dr. A. G. Mortimer, of Philadelphia. At 3:30 there was a children's service, and in the evening a special Vesper service, followed by a sermon by Fr. Mortimer. The altar was handsomely adorned with flowers and lighted candles A large congregation was present at the 11 o'clock service, at which Fr. Longridge was Celebrant. Dean Hodges preached on the evening of the 13.

The committee who will have in charge, the forthcoming Congress, have been appointed. The Rev. Geo. W. Shinn, D.D., is chairman of the general committee, the Rev. John W. Suter is secretary, and Mr. F. B. Sears, is treasurer.

The Rev. F. G. Rainey, formerly rector of Grace church, Dalton, has returned to the Methodist denomination. He left the Methodists during the episcopate of Bishop Brooks.

NEWTON.—Grace church has just published under the editorship of the rector, a most complete and satisfactory Year Book. It is full of parochial information, well-arranged and compact. The parish enjoys unusual prosperity and its large contributions to good causes outside, indicate the belief of the parishioners that while charity begins at home, it should not stay there. They are most liberal and thoughtful of

CAMBRIDGE.—Dean Hodges is soon to have at the Cambridge Divinity School, a vested choir of men and boys and a cross for the altar. The school is flourishing under the new dean. Father Huntington gave a very interesting talk on the evening of April 31, to the students of the school, showing forth the necessity of having some definite plan of work, and not frittering away their time and accomplishing nothing; of the duty of self-examination and daily prayers, and other things helpful for the students who are to become priests.

Southern Ohio

Boyd Vincent, D.D., Bishop

The 20th annual convention met in Trinity church, Columbus, Wednesday, May 9th, and was opened with celebration of the Holy Communion, at which Bishop Vincent was celebrant. The sermon was by the Rev. John Boyd, D.D., from Colossians 1: 24. The Rev. J. H. Ely was elected secretary, and the Rev. Geo. H. Edwards named as assistant; A. N. Whiting was re-elected treasurer.

In the afternoon, the Bishop read his address, in which he noted a healthy growth in all directions, and that the spiritual life of the diocese was steadily rising. He dwelt especially upon the "necessity of the clergy teaching the people in the things they need and want to know. Our command is to *teach* the people, and this duty is not fulfilled by the ordinary pulpit discourses from Sunday to Sunday. The people want to know their Bible, to begin with, not merely its history, but its contents, and it is our duty and privilege to teach this to them." The Bishop urged the starting of weekly Bible classes, and expository preaching. "Make them intelligent Christians; instruct them in regard to the Church."

Wednesday evening, a missionary meeting was held, with addresses by the Bishop, Archdeacon Edwards, the Rev. D. W. Rhodes, D.D., and the Rev. Dallas Tucker. The archdeacon gave the following summary of his work for the past year: Traveled 19,162 miles; preached 160 sermons; made 30 addresses; 7 Baptisms; presented 36 candidates for Confirmation; 40 celebrations Holy Communion; 680 pastoral visits; raised $2,465. At this meeting, the report of the Woman's Auxiliary was read, showing 130 missionary boxes sent out, valued at $4 820.18; foreign and domestic missions, in money, $2,731.55; diocesan missions, $1,669.00; making a total for the year's work of $9,220 73.

Thursday was devoted to the work of the committee on canons, and the report of the special committee on diocesan assessments, which reported a plan by which each parish was to be assessed a certain percentage on its expenses. Another plan was proposed to make the basis of assessment rest on the income. Both plans were referred to the committees, to report next year.

During the afternoon, Gov. Prince addressed the convention in the interest of the American Church Building Fund, and Dr. Sterling, president of Kenyon College, made an address, urging the necessity of all taking a deep interest in the future development of the college. The report of the committee on the state of the Church showed a healthy growth in all directions, the number confirmed this year being 660, an increase of 43 over last year; and some $800 more given for diocesan missions. Christ church, Cincinnati, was the place selected for the next meeting.

The following were elected on the Standing Committee: The Rev. Drs. David Pise, and Peter Tinsley, the Rev. A. F. Blake; Hon. Channing Richard, Messrs. Alex. H. McGuffey, and Larz Anderson. The following were elected the Missionary Committee: The Rev. Messrs. A. F. Blake, R. A. Gibson, Herbert J. Cook, E. F. Small, J. H. Ely, and Messrs. R. S. Smith, Larz Anderson, A. N. Whiting, Edward Worthington.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

Bishop Walker expects to return home about the middle of July. He has found the tour along the shores of the Mediterranean of great benefit. He has been invited to deliver a special sermon before the University of Cambridge at the time of their Commemoration, as well as some missionary addresses; also to perform the same offices at Trinity College, Dublin, and to speak before the S. P. G. in London.

DICKINSON.—St. John's church was reopened for divine service on Sunday, April 29th, it having been closed for interior completion since the Sunday after Easter. The rector, the Rev. C. E. Dobson, feels much encouraged over the work of the last six months. Notwithstanding the pressure of the hard times and the severe weather of the winter, earnest and loving hearts have again proved what can be done if there be willingness to do. The running expenses have been kept up in a remarkable manner, added to which St. Luke's Guild have placed in the church a new furnace, costing nearly $175; new hymnals have been purchased at an expense of about $27, and new vestments for the choir, and now the interior of the church has been finished in a most beautiful manner at an added expense of about $125, most of which was raised at Easter for that purpose. The special gifts placed in the church the last few months consist of a beautiful solid silver Communion service, consisting of three pieces and a large brass altar cross, the dying gift of a former member of the choir, Miss Hattie Davidson, a very pretty "Bad Lands Cedar" font given by Mr. and Mrs. Dodd in memory of their son Johnnie, and a lectern, the gift of a friend and fellow-citizen. It is hoped soon to carpet the church throughout and put in new pews, the old benches being not only unsightly but very uncomfortable. Notwithstanding the fact that the thermometer registered 19 below zero on Easter, and the streets were almost impassable owing to the depth of snow, there were most excellent congregations at the four services of the day, perhaps the most remarkable being the early service at 6:30. The new choir banner, the gift of Mrs. C. S. Langdon and Miss Lawrence, was used for the first time on this day. It is believed that this is only the beginning of better things for this mission, there being a class ready for Confirmation when the Bishop can make a visitation.

Connecticut

John Williams, D. D., LL.D., Bishop

NEW HAVEN.—Dr. Harwood occupied the new memorial pulpit at Trinity church for the first time April 29. The parapet and the pillars which form the base are of sunset marble, imported from Ireland. It is of dark, richly variegated colors, suggestive of a glorious sunset. The pulpit proper is made of marble of the same variety, and highly polished brass work. The inscription which extends around the base reads as follows;

To the Glory of God and in Remembrance of John Pierson Tuttle, who entered into life eternal May 27, 2893.

In the front of the pulpit are bunches of grapes, sheaves of wheat—emblems of plenty. On the right side are the emblems of the Trinity and the Alpha and Omega; on the left those of the Trinity and the Chi Rho. The pulpit, together with the parapet, is supposed to have cost approximately $4,000. John P. Tuttle, in whose memory it was erected, was for many years treasurer and senior warden of Trinity church.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop has recently returned from an extended visitation in the northern part of the diocese in which he confirmed at Conneautville, 2; St. Paul's, Erie, 39; St. John's, Erie, 2; North East, 8; Union City, 18; Corry, 19; Townville, 5; Titusville, 8; Franklin, 6; Foxburgh, 6; Red Bank, 4; making with others a total of more than 200 for the month of April. He was much impressed with the value of surpliced choirs in enlisting boys and men in the services of the Church, and reaching other members of their families through them.

The church of the Ascension, Pittsburgh, celebrated its 5th annual parish festival on Ascension Day with the assistance of numerous visiting clergy. At the late Celebration, the sermon was preached by the Rev. W. D. Maxon, who on the 4th Sunday after Easter began his rectorship of Calvary church. After the service the ladies of the parish entertained the clergy and their wives at luncheon in the parish house.

Christ church, Oil City, having paid off its mortgaged indebtedness at Easter was consecrated by the Bishop on Saturday, the vigil of Pente cost. The sermon was preached by the Rev. Marison Byllesby, who was the first rector of the parish many years ago.

Much interest has been aroused by the entertainment given by the Churchwomen of Pittsburgh on April 25, 26, and 27, for the benefit of Trinity mission, Sharpsburg, and St. George's, West End, two missions which with the help of the Laymen's League, are struggling to provide themselves with services and church buildings. Refreshments were served throughout each day, and cut flowers and fancy articles were for sale. It is hoped that, after all expenses are met, the proceeds will furnish some substantial help to these good works.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The corner-stone of the new Mt. Olivet church was laid on Ascension Day. The Bishop delivered an eloquent address. The original charter of Mt. Olivet church was signed under an act of 1848, and was approved by Governor Isaac Johnson in 1852. The parish was organized in 1854 The first church building was burned in 1866, but was rebuilt in 1867. The rectors of Mt. Olivet have been as follows: The Rev. Mr. Dunn, now residing in New York; the Rev. Charles W. Helton, in 1862; the Rev. Mr. Leacock, now in Los Angeles, Cal.; the Rev. A. Gordon Bakewell, the Rev. Edward Fontaine, the Rev. Chaplain S. Hedges, and the present rector, the Rev. Arthur Howard Noll. Mr. Noll has worked hard to have the new church started, and being thoroughly conversant with architecture, was able to give valuable ideas as well as to reduce the cost, the contract price being $9,400. Mr. J. T. Barnes, of Greenville Miss., has the contract, and the inside finish comes from Enochs Lumber Co., Jackson, Miss. The church will be a lovely little building when completed, and the good wishes of all go with the faithful and energetic priest and his loyal parishioners.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

FORT HAMILTON.—St. John's church, the Rev. F. D. Hoskins, rector, which is the third oldest in the county of Kings, is proposing to replace the old frame edifice, which has been in service nearly 60 years, with a neat building of gray stone. Although not located on the Government reservation, this has been practically an army church, and the new building will be no larger than the old. The building fund, which was started when the Rev. R. D. Snowden was rector, who held that position 15 years, has grown sufficiently to warrant the present undertaking. The growth of this section, which is now a part of Brooklyn, is away from the quarter occupied by St. John's, of which the United States garrison will always be the chief support. The new Sunday school building, which has been erected adjoining the church, is entirely paid for, and the Sunday school is rapidly growing.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The spring meeting of the archdeaconry of Reading was held in St. Luke's church, Lebanon, beginning on Monday, April 23rd. On the invitation of the Rev. Mr. Abel, the chaplain of the Church Home at Jonestown, 15 of the clergy went out on the mid-day train to the Home, where they were met and hospitably entertained by a number of the trustees. Greatly to the gratification of all, Bishop Howe was able to be present, and after a short programme of exercises, he addressed the children, remembering some of them by name. Returning to Lebanon, at Evensong Bishop Rulison and 15 clergy were in the chancel, several others being present in the congregation. The sermon was by the Rev. G. H. Sterling. The music was most effective, and was greatly appreciated, many favorable comments upon the work of the choir being made by the Bishop and others. On Tuesday morning, at 9:30, there was a celebration of the Holy Eucharist, at which Bishop Rulison was celebrant. Immediately after service, the business session was begun, Bishop Rulison presiding, and 22 of the clergy being present. At 1 P. M. the archdeaconry was handsomely entertained at luncheon at the rectory, a business meeting followed, and a visit to the new hospital of the Good Samaritan, a finely equipped and much-needed institution, which the city owes to the energy and devotion of some of its ladies. At 7:30 Evening Prayer was said, and interesting addresses on various phases of Church life were made by the Rev. Messrs. McElwee, Bridgman, and Dr. Worcester, thus closing an unusually interesting and profitable meeting of the archdeaconry.

On Wednesday morning, Bishop Rulison, accompanied by Archdeacon Powers and the Rev. J. P. Hawkes, the warden of the Church Home, visited St. Mark's church, Jonestown, and confirmed a class of five persons, all children

of the Home. One of the former inmates of the Home, a boy who, being over 14 years of age, had returned to his mother, was present to witness the Confirmation, expecting himself to be confirmed in the evening at his own parish church in Lebanon. Interesting and well-timed addresses were made to the children and others present by the Bishop, the archdeacon, and the Rev. Mr. Hawkes. On the evening of St. Mark's Day, Bishop Rulison made his visitation at St. Luke's church, Lebanon, and confirmed a class of 22 persons, presented by the rector, the Rev. James P. Hawkes.

Kansas

Elisha S. Thomas, D.D., Bishop

The Bisnop celebrated the seventh anniversary of his consecration to the episcopate of Kansas, on May 4th. In the seven years, the communicants of the diocese have doubled, the annual Confirmations are three-fold larger, and the offerings for Church purposes have increased from $37,000 to $65,000. The diocese is a great missionary field, 400 miles long and 200 miles wide.

New Jersey

John Scarborough, D.D., Bishop

The 110th annual convention was held in St. Andrew's church, Mt. Holly, on Tuesday, May 8th. Morning Prayer was said at 9 A. M., followed by a celebration of the Holy Communion, the Bishop being the celebrant. The convention sermon was preached by the Rev. E. B. Joyce, from Acts vi:3, 4, setting forth the "office and duties of the ministry."

The Rev. E. K. Smith, and the Rev. E. J. Knight, were re-elected secretary, and assistant secretary. The new parish of St. George's, Helmetta, was admitted into union with the convention. Reports were read by the registrar, treasurer, and secretary of the diocese; also by the trustees of the Missionary, Episcopal, Disabled Clergy, and Widows and Orphans' Funds.

At 3 P. M., the Bishop read his annual address, prefacing his remarks with the statement that the venerable parish of St. Andrew's, Mt. Holly, was organized under Royal charter in 1765. The present church edifice (the third) was erected, on the original site, in 1840, and consecrated by the second Bishop of New Jersey. Trinity parish, originally a mission of the parish church, was incorporated in 1859, and both are amongst the strongest in the diocese. The last meeting of the convention at Mt. Holly was 80 years ago. The Bishop spoke of the material growth of the diocese during the past year as evinced by the increased number of church edifices, chapels, and parish houses, and the alterations and improvements undertaken by many of the parishes. An associate mission has been organized, under the auspices of the Convocation of New Brunswick, with a mission house for the use of those engaged in the mission work of that convocation. The work is under temporary supervision of the rector of Christ church, Trenton. Prior to the division of the diocese 19 years ago, the whole number of communicants was 12,000; now the number of communicants in the diocese of New Jersey alone, amounts to 16,000. The various diocesan organizations are in flourishing condition, to wit: The Woman's Auxiliary, Junior Auxiliary, Girls' Friendly, and St. Andrew's Brotherhood. The Girls' Friendly Society have opened a sea-side house at Atlantic City, where members of the society can, for a moderate sum weekly, enjoy the pleasure of the sea-shore.

Official acts: Confirmations, 1,001; lay readers licensed, 89; Baptisms, 11; deacons ordered, 4; priests advanced, 2; Holy Communions, 62.

The usual missionary meeting was held in the evening, when reports were read by the deans of the Convocations of Burlington and New Brunswick, giving a synopsis of the year's work in their respective fields. Remarks were made by the Rev. Messrs. Knight, Moses, and Barbour.

Holy Communion was celebrated at 7 A. M., Wednesday, by the Bishop, when the largest number of delegates, clerical and lay, ever known, received.

The following were elected: Standing Committee—Rev. Messrs. A. B. Baker, D. D., C. M. Perkins, J. M. Murray, H. H. Oberly; Messrs. R. S. Conover, J. B. Woodward, J. H. Pugh, M. D., and H. Richards.

The Bishop made a very feeling address, on the entire unanimity of the members of the convention, after which the convention adjourned *sine die*.

The Universalist pastor of Hightstown greatly surprised his congregation by conforming to the Episcopal Church, and becoming a candidate for Holy Orders under the Bishop of New York.

The Rev. Mr. Edwards, lately the pastor of the Methodist Church, Moorestown, has left that body, and is now preparing for Orders at the Divinity School, West Philadelphia.

TRENTON.—The Bishop visited St. Michael's chapel, on Friday, April 27th, and administered Confirmation to a class of 23 persons, presented by the Rev. M. A. Craft, minister in charge.

PRINCETON.—The Rev. Dr. Huntington of Grace church, New York, preached twice before the faculty and students of Princeton (Presbyterian) University, on Sunday, April 22nd, in Marquand chapel. In the evening, he was one of the preachers in the regular course before the St. Paul's Society of the college, at Trinity church, the Rev. A. P. Baker, D. D., rector. In the morning, the Bishop confirmed a class of 26 persons, amongst whom were a goodly number of collegians. The building of the new Potter Memorial Parish House is progressing, and the rector may well be proud of the material and spiritual growth of the parish.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Sunday, April 29th, Bishop Randolph visited Trinity church, Staunton, and confirmed a class of 32 persons. The same evening, he visited Emmanuel church, Staunton, and confirmed a class of 34.

The spring session of the Danville convocation assembled in St. John's church, Houston, on Tuesday evening, April 24th. The sermon was preached by the Rev. C. O. Pruden. On Wednesday, the committee which had been appointed to locate the Church High School for males within the bounds of the convocation, made a report recommending the selection of Houston, and the report was adopted. On Friday, April 27th, the trustees of the school met to organize for work. The daily morning and evening services of the convocation were exceedingly well attended, and the different sermons, addresses, and discussions were listened to with marked attention.

The Rev. H. B. Lee commenced a Mission at St. Luke's chapel, Colle, on Tuesday, April 24th, to last throughout the week. He was assisted by the Rev. Everard Meade, the evangelist of the diocese.

The old church known as Merchant's Hope, in Martin's Brandon parish, Prince George Co., said to have been built in 1657 of brick brought from England, has been re-opened for services, the Rev. W. R. Savage, assistant minister of St. Paul's, Petersburg, officiating. This is one of the quaintest and most curious old church buildings to be found in this country, and considering its age, is in a fair state of preservation. The aisle is paved with square stones, and at the western end there is a gallery, underneath which is the vestry-room, the minister having to walk the length of the church to reach the chancel. A small window opens from the vestry-room into the body of the church, through which the minister may see the congregation. The building is 60 feet long by 30 wide, and in it, in 1712, the county court was held.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

VAN ETTEN.—The rite of Confirmation was conferred upon 11 candidates in St. Thomas' church, April 23rd, by the Bishop of Maine. The class was presented by the deacon in charge, the Rev. George Wharton McMullin. The Rev. Messrs. W. E. Wright, C. D. Atwell, and Chas. Donohue took part in the service, which was full choral, and beautifully rendered.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

At the request of Bishop Whittle, Bishop Peterkin visited Wickliffe church, April 10th, and confirmed three; Grace church, Berryville, April 12th, confirming four; Christ church, Winchester, April 13th, confirming 32; and Christ church, Millwood, April 13th, confirming 18.

Bishop Whittle visited Grace church, Alexandria, in the morning, preached and confirmed 13; St. Paul's in the afternoon, and confirmed 23; and Christ church at night, and confirmed 13.

The work on the new front of the church of the Holy Trinity, Richmond, has been begun, and will be pushed as rapidly as possible, so as to be ready for occupancy in the fall. The completed church will present a magnificent structure, far surpassing anything of the kind in this city. It is understood that a considerable enlargement of the chancel contemplates provision for a choir. A $6,000 pipe organ has been ordered from Hook and Hastings of Boston, Mass., and this when erected will be the finest instrument in Richmond.

New York

Henry C. Potter, D.D., LL.D., Bishop

MIDDLETOWN.—The Bishop made a visit to Grace church on Tuesday, May 8th, and administered the rite of Confirmation.

COLD SPRING.—The archdeaconry of Westchester met at St. Mary's church, on Thursday, May 10th, and transacted routine business. Bishop Potter presided.

PEEKSKILL.—St. Gabriel's School, under the charge of the Sisters of St. Mary, has received a new chaplain, the Rev. Arthur Lowndes, who was formerly rector of St. Mark's church, Philmont, diocese of Albany.

YONKERS.—The semi-annual conference of the Westchester county chapters of the Brotherhood of St. Andrew was held Sunday, April 29th, and was largely attended. An early service was held at Christ church. At the morning service, the preacher was the Rev. Chas. F. Canedy. In the afternoon, there was a business meeting in St. John's chapel, with addresses on Brotherhood work. In the evening, at St. John's church, the Rev. Dr. E. Walpole Warren was preacher.

The new St. John's Riverside Hospital is fast approaching completion. The hospital is the outgrowth of a work begun nearly 20 years ago by St. John's church. Its growth and its present high standing have been largely due to the generosity of Mr. Wm. F. Cochrane and his wife, who have given munificently to both the church and the hospital. The new building and grounds are a gift from them, and their example has stimulated the generosity of other wealthy residents of Yonkers, so that indications now are that the hospital will be handsomely endowed.

Church Club Lectures on Papal Claims

The New York Church Club is vindicating its right to be regarded the leading voluntary agency among laymen for promotion of sound Churchmanship. The courses of lectures on the history and principles of the Church, delivered under its auspices in recent years, have justly rendered its name famous, and have been an invaluable addition to our ecclesiastical literature.

It was characteristic of the Club that it should, this year, in view of the coming to this country of a special envoy from the Bishop of Rome, and of the wide agitation of the school and other public questions in consequence, select for the topic of its lecture course, "The Rights and Pretensions of the Roman See." And it is to be doubted whether representatives of any Protestant body could have discussed such a theme at such a time, with the degree of moderation which has marked the utterances of the clergy of the Church who were the lecturers. The historical position of the Roman see has not been attacked, but its unhistorical claims to primitive authority have been calmly shown to be unhistorical. Its Catholic rights as an ancient diocese of the Church have been fearlessly admitted, but its uncatholic assumption of imperial jurisdiction over all dioceses of the Church have been as fearlessly exposed.

The public interest in the lectures has maintained itself to the end. In addition to the brief references to the words of the speakers that have already appeared in these columns, readers of THE LIVING CHURCH will be glad to consider the course as a whole, a process best adapted to bring out the unity of the subject.

The Club did wisely in beginning the lectures with the vigorous and uncompromising utterances of the Bishop of Maryland, who discussed "St. Peter and the Primacy." The Bishop's ringing sentences held the congregation for an hour of sustained interest. He first examined the question as to whether Christ gave to St. Peter a jurisdiction over the other Apostles, and showed that no evidence existed that He did. He inquired whether jurisdiction was ever given to him, or conceded to him by the Apostles, and again showed that there was no evidence to prove any such gift or concession, and that the facts indicated that the influence of St. Peter tended to diminish, rather than increase, as time went on. The Scriptures of the New Testament, and especially the writings of St. Paul, would be sure to show papal authority to have been possessed by St. Peter, if he did possess such authority, but they not only do not show that he did, but indicate the contrary. The Bishop appealed to the fathers of the Church, and brought out the truth of their attitude as to Rome; showing that primitive Christianity knew nothing of a papacy. "The claims," said the lecturer, "of the Roman Church to an absolute dominion, undreamed of in former times, have been constantly made by Rome, and denied by all other Christian people for the last 1400 years. In our own time this claim is made with less show of outward violence, it is true; but with no less inner intensity, the struggle goes on. Rome strives as earnestly as ever for absolute mastery, and as earnestly do all other Christians oppose the accomplishment of this resolve. The growth of liberal ideas, and the world's advance, forbid, it is true, the use of the old-time weapons, but the determination on the part of Rome is the same, though the means employed are different. Like a successful commander, Rome has altered the order of the campaign. She leaves the East, for the most part alone for the present. In Germany she is content to hold her own, if she can. In France she is on the defensive. She has turned her eyes to the English-speaking countries particularly, and especially, at this time, to the United States. With the wisdom of a serpent, and the harmlessness of a dove, the Church of Rome is centering her power in this country, for the subjugation of Christianity in America."

The second lecture—"Sardica, and Appeals to Rome,"—touched the beginning of the papacy. It was a most scholarly review of historical facts, by the Rev. Lucius Waterman, D.D., of St. James' church, Laconia, N. H., formerly Professor of Ecclesiastical History in Seabury Divinity School. Dr. Waterman traced in detail the circumstances preceding the assembling of the Council of Sardica, A. D. 343, and pointed out the desperate condition of the Church at that epoch. An emergency seemed to call for desperate remedy. Athanasius and Hosius suggested a system of limited ap-

peals to the Bishop of Rome in cases of controversy, and the Council of Sardica, which was not an Ecumenical Council, and possessed no authority over the Church, fell in with the suggestion. The remedy thus proposed was, as the lecturer showed, previously unknown to Churchmen. It was met with a rival proposal by the Council of Antioch, and this latter was subsequently adopted and given authority by the Ecumenical Council of Constantinople. Dr. Waterman traced the history of appeals during the next 500 years, to the appearance of the Forged Decretals, and the rise of what may strictly be termed the papacy.

The Rev. Greenough White, of Trinity College, Hartford, followed up this theme closely by treating in the third lecture of "Rome, Constantinople, and the Rise of the Papal Supremacy." Mr. White drew with great earnestness, a picture of the times covered by his own division of the subject—times which marked the fall of the old civilization, increase in social evils, and the growth of giant forces of evil within the Church. He described the founding of a new imperial capital at Byzantium, called Constantinople, and the civil changes that resulted in Italy and in the old capital, Rome. The relations of the bishops of Rome and Constantinople were traced, and the assumption of powers by each, over other bishops. In this, Rome had the advantage of freedom from the presence of the Emperor, which overshadowed the Bishop of Constantinople. A number of other advantages helped forward the ambitious plans of the Roman prelates. It was an age of strong religious passions. The Ecumenical Councils never acknowledged the supremacy of a papacy in Rome, but a series of events led little by little towards an ecclesiastical imperialism in Rome to take the place there of the old civil imperialism. The growth of the monastic system aided this progress of events. The writings of St. Augustine of Hippo also helped. The removal of what remained of secular court life to Ravenna, left the Roman bishop the central figure in old Rome, with no rivalry at hand. Claims of succession from St. Peter followed, and then new inventions as to St. Peter's alleged supremacy over the Apostles, and of its inheritance by the Roman see. Leo XIII., the first great theologian of the see, laid the foundation for a dogmatic system of papal assumptions. The weakening of the eastern part of the Church by great schisms promoted the Roman advance, and separation finally came about between the East and West, leaving the Bishop of Rome the sole great prelate in the Western or Latin-speaking part of the Church.

The fourth lecture, by the Rev. Robert Ritchie, of the church of St. James the Less, Philadelphia, continued the narrative, by taking up the Western Church in relation to the nations of Continental Europe, and tracing the "Growth of the Papal Supremacy and Feudalism." Mr. Ritchie's words were of thrilling interest, and his manner very pleasing. He made his points with great clearness, showing the steps by which the Bishop of Rome became an acknowledged Pope over the Latin communions, though never over the Greek-speaking part of the Church. The intricate questions of feudalism and of ecclesiastical investiture were discussed, and the struggle between the emperors and the popes, ending in the exaltation of the latter as superior to temporal princes. The climax was reached when a pope decreed that belief in the papal claims was necessary to salvation. But from that height the papacy began at once to fall, and the decline of its influence has been steady ever since.

The Rev. Algernon S Crapsey, of St. Andrew's church, Rochester, N. Y., treated of the beginnings of this decline in the dark period which saw what has been called "The Babylonian Exile and the Papal Schism." He narrated the abandonment of Rome by the Pope and the fixing of the seat of the papacy at Avignon in France. This led eventually to the miserable spectacle of two popes, one in each city, each insisting that loyalty to himself was necessary to salvation, and each lending his efforts to bring about utter confusion in Western Christendom. The lecturer told of the efforts to end the schism, and of the low state of morals into which all Europe sank, and of the disgraceful evils which marked the reign of the Borgia family over God's Church. He brought his theme down to the movements which resulted in the Reformation of the sixteenth century.

This brilliant course of lectures was fittingly brought to a close, Sunday, May 6th, by the Bishop of Vermont, who told the story of the papacy since the period of the Reformation, and discussed "The Syllabus and Infallibility." He pointed out the characteristics of the modern papacy, and of the so-called Roman Catholic Church, and considered the doctrinal changes in the system of the Catholic Church of the ages, which have confused in the minds of modern men what is really Catholic and what is merely Roman. He detailed the nature of the final error of papal infallibility, set forth by the council of the Vatican, by which official utterances of the Bishop of Rome are made binding on the consciences of all men, as being an infallible decision of an earthly Vicar of Christ, a thing not only unknown by, but absolutely alien to, primitive Christianity, and to the historic Catholic Church. The Bishop reviewed in his lecture, the history of the period of the great heresies and councils, and showed that the Bishops of Rome during that period were not recognized as having infallibility. He narrated the heresies of Liberius and Honorius, the heretical Bishops of Rome, as proof that infallibility did not, as a matter of fact, exist. Honorius was branded a heretic by an ecumenical council, and his name appeared in the official list of heretics of the Roman Catholic Church until lately. The claim of infallibility is shown by all history to be only a recent claim. Bishop Hall detailed historical evidence of this fact, and discussed the value of papal infallibility. He closed with a reference to Whitsun-tide, and to the inspiring Spirit of God, who leads into all truth, and is the sole infallible Guide of the Church.

The Board of Missions

At its meeting, Tuesday, May 8th, five bishops, 13 presbyters, and 10 laymen were present; the Rt. Rev. Dr. Doane (vice president) in the chair.

Information was received from the Presiding Bishop that he had determined not to call the House of Bishops together for the election of a bishop for the missionary jurisdiction of Olympia until the autumn. Bishop Barker, temporarily in charge, will be able to do all that is required for the present.

The time and place of the meeting of the next Missionary Council being under consideration, it was

Resolved: That with the approval of the Presiding Bishop, the Missionary Council be held in the city of Hartford, beginning on Sunday, Oct. 21st.

The approval of the Presiding Bishop has been received and preparations have been instituted already by the clergy and laity in Hartford for the reception of the Council.

A letter was read from the Rev James E. Phillips, secretary of the Missionary Conference Committee, London, England, requesting the general secretary to read a paper on the subject of administrative boards, committees, etc., at the said conference on Friday, June 1st, and asking that some other person be appointed to read a paper on "Family life," and still another on "Native Agency and Episcopate." These requests were left with the committee already appointed to represent the Board.

Two of the domestic bishops having missionary work within their jurisdiction, communicated to the Board with regard to certain appointments, and their action was approved.

The Rev. Elijah H. Edson was appointed for one year as missionary to Alaska, to proceed to Point Hope to work with Dr Driggs, who has been alone for four years in that field north of the Arctic Circle.

Letters were submitted from the Rt. Rev. Drs. Holly, Graves, McKim, and several of the missionaries in the foreign field. Bishop Graves makes a strong appeal for additional workers in China, and has issued a circular upon the subject, which has already appeared in our columns. The Rev. H. Clinton Collins, M D, is now stationed at I-chang, where the anti-foreign riot took place a few years ago. They are intending to rebuild the mission house there as soon as possible with the indemnity money that was received from the Chinese Government. They are proposing to open a new station at Nan-King on the Yang tse river, starting with a day school; having in view a chain of stations connecting Hankow and Shanghai. The Rev. S. C. Partridge writes that having had $500 at his discretion, received from the Junior Auxiliary of Connecticut, and a further amount, not specified, from Bishop Graves, he has undertaken to erect a new building for the boys' school at Wuchang; being the fourth on the quadrangle and making the square complete. This structure will be known as the "Bishop Williams Hall." The school will be called hereafter simply the "Boone School," and be regarded as a memorial of both the Bishops Boone.

In connection with the important question of episcopal jurisdiction in Japan, the following preamble and resolutions were adopted:

WHEREAS, the House of Bishops at the session of the General Convention in 1892, adopted the two following resolutions:

Resolved, "That the division of jurisdiction between the American and English bishops in Japan may best be left to be agreed upon by the Bishop of the Church of England in Japan, and the bishop who may be placed in charge of the missionary district of Yedo; the final determination of the whole question of the division of missionary jurisdiction between this Church and the Church of England being left for the action of the proper authorities in the English and American Churches.

"*Resolved*, That the memorandum submitted to this House by the Bishop of South Dakota, in regard to a division of jurisdiction between the American and English Bishops in Japan, is hereby commended to the favorable consideration of the bishop who shall be placed in charge of the missionary district of Yedo."

And, WHEREAS, the memorandum referred to in the second of these resolutions has not commended itself to the Missionary Bishop of Tokyo, and the question of the division of jurisdiction is thereby left in the position which it held before the proposals of the Missionary Bishop of South Dakota; therefore,

Resolved, That the matter again be referred to the Bishop of Tokyo for consideration and report.

Resolved, That this Board will consider favorably a division leaving Tokyo, Osaka, and Kyoto in the care of the American Church, and otherwise dividing on lines to be agreed upon by the representatives of the Japan Church and all other parties concerned.

Resolved, That in the judgment of this Board, the interests of the missionary work in Japan requires territorial division, and in making such division, regard should be had to the ancient Canon which provides that two bishops should not exercise jurisdiction in the same city.

Resolved, That two copies of the preamble and resolutions just adopted by this Board, be sent to the Bishop of Tokyo, with the request that he will lay one copy before the Bishop of the Church of England in Japan.

Resolved, That the Rev. Dr Hoffman, as the representative of this Board, be and here is hereby authorized and requested to present the preamble and resolutions this day adopted by the Board, upon the subject of episcopal jurisdiction in Japan, to the Archbishop of Canterbury, and to invoke the influence of his Grace in affecting such a settlement as is herein proposed.

Information was received that Bishop Ferguson had appointed as teacher in Hoffman Institute, Mr. Samuel J. Taylor, who had had experience in the C. M. S. Grammar school at Sierra Leone. The committee appointed at the last meeting to visit the President of the United States, and the Secretary of State, with a view to inducing the United States Government to make a vigorous protest against the confiscation of our mission property, or the maltreatment of our missionaries, at Cavalla, Liberia, reported that they had had interviews the previous week with President Cleveland and Secretary Gresham. The substance of the report was as follows: The French are in keen rivalry with England for the possession of African territory, the former having slightly the advantage; and, holding the upper waters of the Niger, wanted possession of the Cavalla river, which is navigable for a long distance, as a thoroughfare to the coast. Such being the case, they hunted up some ancient claims and proposed to vacate these, provided Liberia would cede to the French government all of its territory lying between the San Pedro and Cavalla rivers, being seventy miles on the coast line of that Republic. They procured that Baron de Stein should be appointed a commissioner on the part of Liberia, and under pressure from him the Liberian Senate accepted and ratified the proposed treaty; accompanying it, however, by a protocol, which probably will have no effect. Previously to this, it will be remembered, the American Colonization Society and our Society had made protests to our Government against the proposed cession of territory by Liberia. The Government had sent a remonstrance to France, and had advised the Liberian Senate not to act hastily. Meanwhile the French crossed the Cavalla river for the purpose, in the judgment of our State department, of forcing the Liberian Senate to ratify the treaty. It was just at that time that Baron de Stein's peremptory message was received, advising the Senate to take favorable action immediately. It is supposed that the French will now retreat from the north west side of the river, but the cession of the south-east territory is beyond remedy. From a letter of Bishop Ferguson, just received, it appears that while the French flag still flies, the representatives of that government have withdrawn from Cavalla.

Mrs. Sarah L. Walrath, M.D., was provisionally appointed a missionary physician to the African mission, to be stationed at Cape Mount, and associated in work with Mrs. M. R. Brierley, who says "she will be an invaluable blessing to the children of the station as well as to the librarians and the heathen around." This appointment will take effect if Dr. Walrath's support be provided by the Woman's Committee on Work for Foreign Missionaries of the diocese of New York.

The Rt. Rev. Dr. Holly wrote, giving an extended account of his recent visit to a station in the mountains of Laogane, where he confirmed 30 in an outlying chapel.

The Rt. Rev. Dr. Potter, chairman, laid upon the chairman's table the final report of the Committee on Building the Church Missions House. The committee had caused this report to be engrossed in a suitable volume containing a history of the movement, together with the action of the Board of Managers, from time to time, relating to the subject, a financial statement, a list of the contributors, an account of the services of the laying of the foundation stone and of the dedication of the building. The report concluded:

The committee have been relieved of all embarrassment and annoyance by the careful supervision given to the work by Mr. R. W. Gibson, and desire to place on record their entire satisfaction with the work of Messrs. Gibson and Stent, associated architects, in designing and executing a building which for beauty and convenience does credit to the society and is an ornament to the neighborhood.

The Board adopted the following resolution:

Resolved, That the Board of managers hereby expresses and places upon record its high appreciation of the generous gifts by means of which the Church Missions House has been erected, and would extend its hearty thanks to all persons who have contributed towards the building and furnishing of the same

The Bishop of Nebraska expressed on the part of the members of the board their personal gratitude to the general secretary and the building committee. The committee was discharged. The chairman offered thanksgiving to Almighty God upon the successful completion of the great work of the erection of the Church Missions House. The Bishop of Albany and the Bishop of New York were appointed to provide and place in the Church Missions House a tablet recording an outline of the history of the society and of the building, together with a suitable recognition of the services of the general secretary in securing said house.

The matter of the annual appropriations for the fiscal year beginning Sept. 1st next, was brought under consideration. In view of the fact that the contributions for missions during the months of this year which have elapsed are fully as large as those of the corresponding term last year, notwithstanding the extreme financial depression, the Board felt that it was a time for gratitude to Almighty God. The appropriations were made as far as possible, substantially on the same lines as those for the present year, allowing something for the natural growth of the work; but since the budget is not complete, because of the non-arrival of two of the foreign estimates, its publication is deferred until after the next meeting.

The Living Church

Chicago, May 19, 1894

Rev. C. W. Leffingwell, Editor

SECULARISM, it is asserted, is on the wane in England since the death of Charles Bradlaugh, who was its chief apostle. In its greatest strongholds —such as Rochdale and West Ham—its halls have been sold and turned to a better use. Its organs are dying out, notwithstanding every effort to sustain them by reducing their price and appeal for financial aid. *The National Reformer* and *The Secular Review* have ceased to exist. In fact there seems little reason why men should spend money to tell others that for their part they do not believe in religion or its promises. A gospel which merely declares that there is no Redeemer, no salvation, and no hereafter, will never appeal very strongly or for a long time to beings who have a sense of sin and a religious instinct strong within them. And others will not pay for such a gospel. Socialism and anarchism make a strong appeal; the one promises a new deal, the other unlimited plunder.

IT IS ASSERTED that Roman controversialists never attack the validity of the orders of the Irish Church. In fact there can be no question about them, as they are derived from Conner's consecration of Archbishop Curwin in Queen Mary's reign. This has a vital bearing upon the question of English orders since an Irish bishop of this succession took part in the consecration of Archbishop Laud. Thus even if it could be for a moment admitted that there was any doubt of the validity of Parker's consecration, it would have to be allowed that the defect was at least in a measure rectified. A Roman Catholic archbishop, who had connected himself with the Anglican Church and received an appointment to an English benefice, also took part in Laud's consecration. These are facts which ought to be borne in mind in connection with this famous controversy. Absolutely certain as the consecration of Archbishop Parker is, English orders do not stand or fall even with that.

A CORRESPONDENT asks for information as to the first appearance, or official sanction of our present legal title, "Protestant Episcopal." Bishop Perry, in his History of the American Episcopal Church, says (vol. II, p. 5,) that it was first used by a representative body in Maryland, in 1783. The document is now in the archives of the General Convention, and has the following title-paragraph: "A Declaration of fundamental Rights & Liberties of the Protestant Episcopal Church of Maryland; had and made at a Convention or Meeting of the Clergy of said Church, duly assembled at Annapolis, August 13, 1783, agreeable to a vote of the General Assembly passed upon a petition presented in the Name and Behalf of the said Clergy." It is interesting and timely to note that in this first official promulgation of a name which soon became the title of the American branch of the Catholic Church, the rights of even the small body in Maryland to "ecclesiastical and spiritual independence" were asserted as necessarily following from the civil independence of the State, and all authority of foreign jurisdiction was repudiated. More than this, the necessity of Episcopal ordination and commission, "to the valid administration of the Sacraments and the due exercise of the Ministerial Functions in the said Church," was clearly laid down; and it was ordered that only "the Ministry by regular Episcopal Ordination" should be "admitted into, or enjoy any of the churches, chapels, glebes, or other property, formerly belonging to the Church of England." In this document we have also, says Bishop Perry, "the first authoritative recognition of the right of the laity to admission to the counsels of the Church; and this document, it will be borne in mind, was the production of the clergy alone." The Declaration closes with an assurance that no unnecessary departure should be made "from the Venerable Order and beautiful Forms of worship of the the Church from whom we spring."

The Higher Education of the Clergy

The announcement of the scheme for post-graduate scholarships by the Church University Board of Regents, with a syllabus of subjects and a course of reading, together with a list of books, is the first tangible outcome of this new institution.

Upon perusing it, we confess to a feeling of disappointment. These scholarships are offered to graduates of our theological schools in order to enable them to pursue a three years' course of study in the subjects designated, at some approved university, under the direction of the Regents. We should expect that the subjects of study and the course laid down would be such as might be calculated to develop more profound and accurate knowledge of some of the branches of theological learning.

Most of the internal evils with which the Church has to contend at the present day, have resulted from a superficial grasp of the science of theology itself. Young men and sometimes older men forget that they owe it as a duty to their own intellects, first to attain a thorough knowledge of the system they represent and of which they undertake to be the exponents, before they allow themselves to enter into new and perhaps antagonistic fields of research, however enticing or popular they may be.

It is very noticeable that much of the "New Theology," so-called, in opposition to the old, is based upon a misconception of what the "Old Theology" is. Novel and dazzling interpretations of religion are propounded to provide for needs, instincts, or aspirations of humanity, which it is assumed that the traditional teachings of the Church have ignored. Men quite ignorant of what the Incarnation means, as set forth in the great writers of the Church in all ages, relegating to the lumber room unread the records of Christian thought, have eagerly embraced grand schemes of modern thinkers chiefly derived from alien sources. They have filled the gap which they imagined to exist in Catholic theology, with pantheistic or semi-pantheistic theories; reviving the stoicism of later Greek philosophy, mingled with the speculations of Indian sages; the whole welded into shape in modern German workshops, and presented to us finally as the "New Theology."

It is not many years since a club of bright young men in a certain theological school (it is not necessary to say whether in England or America), met together week by week for reading and discussion. Their knowledge of the theology of the Church had not passed the elementary stage. But it was not the desire to deepen this knowledge by going back to the original works of the great expounders of the Faith, which brought them together. Such study was tame and unattractive. There seems to have been no one to tell them that uninteresting as such a method might be, it was the only honest and true way to deal with themselves and with the Church whose ministry they were preparing to enter. It was the writings of Spencer, and of the Unitarian Martineau, and other kindred spirits, which engaged their time and engrossed their attention. So far as it has been possible to trace the subsequent course of this knot of young men, not one of them has ever become a champion of the Faith, or even aided in strengthening the structure of Christian apologetics.

Another field attracts a more practical class of minds. Equally careless of their theological foundations and of the very meaning of Christian ethics, they feel called upon to solve the social problems of the age; and before they know it they find themselves involved in a merely temporal and material view of the Church and its mission. They would stake all upon the absolute righteousness and sufficiency of some programme of social regeneration, imagining that in its success will be seen "the dawn of heaven in earth's dim sky," and the beginning of the reign of Christ on earth.

Now the syllabus of the Regents seems to us to be calculated to humor such tendencies. It is, in the first place, very ambitious, and assumes a previous training rarely to be found among the graduates of our seminaries. It ignores the actual state of things and the real deficiences of clerical training. Theology hardly finds any recognition, and, so far as it is contemplated at all, is presented under heads which in their very phraseology arouse serious misgivings.

Three subjects are proposed: Philosophy, sociology, and ecclesiastical history. The programme enlarges upon the first two, but dispatches the third, which alone has any necessary connection with Christian theology, in very brief terms. Under the first head, philosophy, after enumerating several general histories, the scheme proceeds with a syllabus of Greek philosophy, which, by the way, seems to assume that the student knows little or nothing of the Greek language; all the books mentioned being either modern treatises or translations. In this list it is evident that Platonism takes the lead. Aristole is expected to be sufficiently studied through the medium of a few manuals. Yet the relation of Aristole's philosophy to the development of the scientific expression of revealed truth ought certainly to give it the place of prior importance in a scheme of study for a Christian student. In fact, while Plato is the philosopher of natural religion, Aristotle's method is that which was ultimately found most applicable in the sphere of revealed truth.

The only book in this list which brings Christianity and philosophy into any close connection is the volume of Hibbert Lectures by Dr. Hatch, on "The influence of Greek ideas and usages upon the Christian Church." This has been very well described as an ingenious attempt to show how Christian theology might have developed in the second, third, and fourth centuries, if St. Paul's Epistles had not been written in the first. Dr. Hatch deserves the credit of having opened up several new lines of investigation, but his curious habit of leaving out some of the essential elements of the problems with which he deals, will effectually exclude his conclusions from serious consideration. In this programme, however, his lectures are characterized as "the best and most scholarly discussion of their subject in the English language." This we deem misleading. Where there is but one candidate for the prize, his production is necessarily the "best."

Sociology is the fad of the hour; accordingly our program broadens out at this point into quite a disquisition. The list of books under this head is multitudinous, the foundation being laid in Compte and Spencer.

Under the head of Ecclesiastical History, the fact that the student will already have had definite instruction in the subject makes it unnecessary to mention books. A number of topics are suggested, taken apparently from Laurent's "Studies on the History of Humanity" (French), the only work which is referred to or recommended.

Under the topic entitled "Development of Church Doctrine," we find, first of all, "Speculations about the Godhead, issuing in the Nicene Symbol." The catholic doctrine of the Godhead is thus relegated to the realm of "speculative theology." It is this

more than all the rest which aroused the gravest misgivings as to the point of view under which the authors of this syllabus would have the student regard what the Catholic Church throughout the world teaches as revealed truth.

We are reluctant to offer these criticisms upon the first practical step taken by the new board toward elevating the standard of clerical training. But the fact that it is the first step makes it the more important that it should not be a wrong step. We cannot but feel that in the course of study here laid down, a great opportunity is being lost, and that there is very little chance of any material benefit to the Church or to the cause of supernatural religion through such a program as that before us. We cannot feel any enthusiasm over the prospect afforded by the moulding of our higher theological education upon such lines as these.

Thoughts upon Trinity Sunday

BY CAROLINE FRANCES LITTLE

"When heaven and earth were yet unmade,
When time was yet unknown,
Thou, in Thy bliss and majesty,
Didst live and love alone.

How wonderful creation is,
The work that Thou didst bless;
And, oh, what then must Thou be like,
Eternal Loveliness!

Most ancient of all mysteries,
Low at Thy throne we lie,
Have mercy now, most Merciful,
Most Holy Trinity!"

The reception of truth must be gradual. The Church leads us step by step from Advent to Trinity Sunday. In Advent is heralded the miraculous Birth of a wondrous Child; at Christmas, the heavenly host proclaim from the starry firmament, "the good tidings of great joy;" on Epiphany, the Christ is manifested to the Gentiles; through Lent, we enter into our Saviour's Temptation; in Gethsemane we witness His Agony; on Good Friday, we see the God-Man die for us, and are forced to cry with the centurion, "Truly this was the Son of God!" On the glorious Feast of Easter we see Him rise triumphant from the grave, "bearing in His pierced Hands the keys of hell and of death." Then, on Holy Thursday, we behold His glorious Ascension to the highest heavens, there to sit at the right hand of the Father; while on Whitsunday we are taught that the Comforter, even the Spirit of Truth, has come to dwell in the Church and in our hearts forever!

Thus does the Church prepare us for the culmination of her teaching, enabling us to grasp by faith the mystery of the doctrine of the Trinity.

"Along the Church's central space
The sacred weeks with unfelt pace,
Have borne us on from grace to grace."

But such a profound and unfathomable mystery none can dare contemplate without awe and humility. Sinful creatures must prostrate themselves where even "angels bow and archangels veil their faces." The Trinity in Unity is the highest mystery that is revealed to us. We can know nothing of God save as He reveals it. He is the True Light. And as a single ray of pure, white light is one and entire, yet may be separated into its three primary colors, each one glowing in its own beauty, so do we behold in our God, Three Holy Persons, who are yet one in their ineffable beauty and Majesty, one in Substance and equal in Power and Glory. "The doctrine of the Trinity is the verity of the Gospel," says one of our bishops. What is the doctrine of the Trinity? Are we taught it in the Old and New Testaments? Can we learn it by analogy? Do we know it subjectively by our inner spiritual consciousness, as strengthened by faith?

"The Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the substance." Thus speaks that bulwark of our Faith, the Athanasian Creed.

The Scriptures reveal no doctrine more plainly than that of the Trinity. Take the very first verse of the first chapter of Genesis: "In the beginning God created the heavens and the earth." In the original, the noun is in the plural number, indicating more than one Person. In the second verse we read, "The Spirit of God moved upon the face of the waters." In the same chapter it is said, "Let us make man in Our image, after Our likeness;" and in the third chapter, the Messiah is promised to Eve. In the vision of Isaiah, the prophet saw the Lord sitting upon a throne, high and lifted up, and heard the seraphim with their veiled faces hymning the Trisagion, "And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts." The Psalter, also, is replete with references to the Three Persons of the Blessed Trinity. In the New Testament, from St. Matthew to the Revelation of St. John, this doctrine is most plainly taught. At the Annunciation, God the Father sends the angel Gabriel to announce the Incarnation of God the Son, by the power of God the Holy Ghost. At the Baptism of our Blessed Lord, the Father speaks from heaven, the Holy Spirit descends in the form of a dove and rests upon the Son, and thus are the three Persons openly revealed. Our Lord promises the Holy Spirit, who shall come from the Father, and He also commands that all Baptisms shall be performed in the Name of the Father, and the Son, and the Holy Ghost. The sacred number of *three*, which runs like a golden thread through all Holy Writ, is symbolical of the Trinity, as the number *seven* is a type of the sevenfold Spirit.

Throughout the Epistles this doctrine is so plainly taught that none, save the wilfully blind, can study them and yet reject the truth. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." And again: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." No one can refute the teaching of the Gospel and Epistles of St. John on this subject. They are incontrovertible.

Then study that vision which that saint of saints beheld when in exile in the isle of Patmos: "Behold a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne like unto an emerald." St. John saw the same rainbow that Ezekiel did, of which our earthly one is a type; for our bow of promise is an earnest of the glory which shall be revealed, a glimpse as it were of heavenly things. But further: "There were seven lamps of fire burning before the throne, which are the seven Spirits of God," Like Isaiah, St. John sees the living creatures with their six wings, who rest not day nor night, saying "Holy, Holy, Holy, Lord God Almighty." And then, O wondrous sight, the seer beholds in the midst of the throne, "a Lamb as it had been slain." Ah! is not this He who was slain for us from the foundations of the world? The Apostle gazes upon the vision, and the whole company of heaven prostrate themselves before the Lamb, whose seven horns and seven eyes represent the sevenfold Spirit of God, which is sent forth unto all the earth.

"The four beasts and four and twenty elders fall down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." Harken to their heavenly song: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God out of every kindred, and tongue, and people and nation." And then St. John sees many angels joining with the elders: "And the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice: 'Worthy is the Lamb that was slain.'" In addition to all this: "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!'"

What part or lot in this heavenly adoration can those have who would rob our Lord Jesus Christ of His divinity, His equality with God the Father? Surely there is no place for them among the company of the redeemed.

Can we learn anything in regard to this mystery by analogy? Each individual consists of soul, body, and spirit, yet they constitute but one man. Our mental nature possesses intellect, affections, and will. The family is represented by father, mother, and child (or children). In nature there are three great divisions:

"Earth's triple frame, land, air, and sea,
Upraise their canticle to Thee."

But to the children of the Church, trained in holy teaching, fed at her altar with heavenly Food, there is a great and profound proof, the subjective knowledge that comes from faith. "No man can say that Jesus is the Lord but by the Holy Ghost." Yes, it is the Blessed Spirit that gives to us such wisdom and knowledge that we can comprehend heavenly mysteries. Argument and reason are of little weight before the powerful and convincing knowledge which faith inculcates, "We know in whom we have believed." Faith lifts us up to heavenly places, where we may see and hear such marvelous things that the siren voices of this world are drowned forever. "It listens for the notes of heaven, the faint echoes which scarcely reach the earth, and it thinks them worth all the louder sounds of cities or of schools of men."

"The greater height our graces reach,"
The clearer they the mystery teach;
Saints, best in their own souls may read
The illustration of their creed."

Believing in the Holy Trinity, we rise into a full appreciation of the *Te Deum*. "The Father of an infinite Majesty; Thine Adorable, True, and Only Son; also the Holy Ghost, the Comforter."

The world, the skeptical spirit of the age, the so-called culture, hard and cold, the investigations of would-be scientists, and the narrow minds of the higher critics, would rob us of this faith. So we pray in the ancient collect of the day, "Keep us steadfast in this faith."

On Trinity Sunday we must rise out of ourselves; we must dwell not so much upon God's mercies to us, infinite as they are, but, forgetting ourselves, we must think upon the glorious majesty of Him who dwells in light which no man can approach unto; He, who with the Son and the Holy Spirit reigns without beginning or end, in whom is such Beauty, Grace, and Purity, that we cannot comprehend it! "Even from everlasting to everlasting Thou art God."

We do well to meditate upon His surroundings, and upon that wondrous throne from which issues forth a golden stream of fire; before which lies the crystal sea, and on that sea stand the whole company of the redeemed. We forget the world with its petty trials, its mistakes, and incessant warfare, and in all humility we gaze upon the Triune God, until, by contemplating Him, we grow to imitate Him.

"And faith will bear thee on her wings
Almost to where the angels live."

By contemplation we gain the power to suffer, to persevere, and to worship. And we can only learn how to contemplate by habitually frequenting the altar where we join with the invisible company who "stand on the sea of glass mingled with fire," and sing the thrice Holy to the Blessed Trinity. And when for us that glorious day shall come, when Christ shall be acknowledged, and no longer rejected by a mocking world; and when all the redeemed shall be brought through the pearly gates into the golden city, then will the Church find her great reward in beholding the beatific vision which she longingly awaits.

"Then we'll reign in heavenly glory,
Then we'll walk in golden light,
Then we'll drink as from a river,
Holy bliss and infinite.
Love and peace we'll taste forever,
And all truth and knowledge see
In the beatific vision
Of the Blessed Trinity."

Nantucket, Mass.

Missionary Letter

BY MRS. O. VAN SCHAACK WARD

HONG KONG, April, 1894.

DEAR LIVING CHURCH:—New Year's Day dawned gloriously, and we landed at Hong Kong in the morning, visited the cathedral, though too late for the service, and the boys of St. Paul's School were having an outing. Hong Kong is most attractive as it ambitiously clambers up the mountain side facing the sea, Victoria Peak, the crowning point, being 1802 feet above. The funicular road inspires confidence though ascending one to two; where it stops, chairs are provided so that travellers can reach the very highest point, and be rewarded by marvellous views rivalling those of Switzerland. Many summer homes were visible in difficult eyries, in one of which we were asked to dine, but the prospect of descending from such a height at a late hour outweighed the tempting hospitality of our bachelor friends. Returning to the town, we passed a curi-

ous funeral procession, a roast pig with a liberal supply of other provisions being provided for the lifeless body in their midst. One longed to tell the mourners of the all-sufficient Bread of Life which fails not even in the last, long journey.

That evening we embarked on a beautiful boat on the Pearl river. The phosphorescent light on the waves was marvellous. Very soon we were carried between the low, level lands, which form such a marked contrast to the precipitous rocks of Hong Kong. In the early morning we anchored at Canton. The strange native boats in which families make their dwelling places, swarmed around us, and we were forcibly borne to the shore to spend such a day as cannot be forgotten in a life time. Fortunately we fell into the hands of Ah Cun, Jr., Mr. Stoddard's guide, who piloted us most skilfully. Borne in chairs which could with difficulty pass each other in the narrow streets which swarmed with human life, in appearance most wretched and often degraded, we were constantly jostled against the burden bearers whose scarred and sometimes bleeding shoulders excited far more pity than disgust, though one shrank from the noisome odors and pestilential filth. A peculiar note of warning opened the way for travellers, and the natives crowded against the walls with surprising kindness. If one member of the party was seated before the cavalcade was ready to start, a crowd speedily gathered around; but curiosity rather than rudeness being prompter, our smiles called forth only kindly demonstrations.

Their temples, markets, and shops, were full of suggestive interest. The patience and ingenuity of the people were illustrated in their various manufactures. The hard lines of their lives are carried out in the rigid examinations of students who are shut up in cells for weeks, literally prisoners for the time. Yet even their comrades will risk their lives by scaling the walls to act as forbidden prompters. The place of execution so horribly familiar to the natives is also exhibited to unwary travellers with the bloody sword which has done such fatal work.

It was a relief to walk through the picturesque garden of the Governor, and to rest in his summer house, with its characteristic carved partitions, and curious furniture. The water clock in the old tower on the hill finally warned us of the waning day. To the last there was pain as well as pleasure, for between ourselves and the glories of the setting sun, there was the clamoring mass of humanity, and the horrible vision of limbs distorted and deformed by leprosy, waving before us, as voices hardly human cried for alms. But even for such as these the Saviour of men was moved with compassion and put forth His hand to heal; even as He still moves His most devoted servants to minister to them.

Morning found us again in the clear healthful atmosphere of Hong Kong which we explored with much interest, riding in chairs to the celebrated aqueduct in the mountains, walking through the Parsee cemetery, with its many flowering terraces, admiring the beautiful harbor, and wishing for a longer stay among the courteous people. Jan. 4th, we embarked on the Rohilla of the P. & O. Sent away with the floral remembrances and cordial good wishes of friends, we still had time to observe a picturesque group of Parsees in their peculiar purple turbans, who were on board to say farewell to some of their fellows; and who in leaving circled the ship three times in their launches, firing crackers (from pans suspended from their decks), to propitiate the gods to whom they look for the safe keeping of their voyagers. How thankfully some of us remembered the simple yet thrilling prayer of our own liturgy which faithful hearts so often send upwards; may we never forget to give thanks for saving answers.

On the Rohilla we found ourselves for the first time surrounded by the picturesque costumes and diligent service of natives of India. Quietly conspicuous among the passengers was the familiar figure of Dharmapala, the Buddhist representative at the World's Parliament of Religions. His enthusiasm over that assembly was significant, as was his attitude toward the Christian Faith. He attended the English service on board, Sunday A. M., but on being asked how he became so familiar with the service, he replied that he had been brought up on it; that is, he had been educated at the English mission in Ceylon, his native place. There it was obligatory to attend the services. He was also taught to pray as Christians do, but now he never prays, and feels that if Christians would pray less and do more, the world would be better. If there are some grains of truth in this, is there not also an indication of one of the dangers of the age, that the human will hide the Divine? Among the best representatives of such creeds, though they be sympathetic, intelligent, hospitable, and zealous for their cause, one yet misses the transcendent influences of the spirit of Christ Jesus, the Anointed One.

On the Rohilla we had twelve days of unalloyed pleasure; sea and sky were equally propitious, with the thermometer ranging from 79 upwards, with double awnings overhead, and on the sunny side, the deck made a charming dwelling place, electric lights and a piano adding to its attractions by night, as did the athletic games by day, a pleasant spot being reserved for those more quietly disposed. On Sunday mornings before service there was a muster of the ship's crew. Out of regard for the day their cotton gowns were exchanged for cheap white silk, with gay sashes and turbans, not to mention the dark skins and bare feet, passing to and fro on the white deck. The whole was like a great kaleidoscope. A missionary from the second-class cabin gave us earnest sermons and in other ways a faithful example. On the morning of the 9th, we arrived at Singapore, and remained until evening. The day was full of interest. The new type of natives, the economy in dress indicating the nearness of the equator! The lavish beauty of the botanical gardens with splendid specimens of trees and shrubs, and flowers from all the islands; the gorgeous orchid houses with open arches and unique walls—among their attractions conspicuous to us was the lattice plant from Madagascar, which grows under water, and is literally like a lattice—the fine reservoir with its commanding view, the museum and library, all speak of the attractions of the city. Of its possibilities in other directions we learned later.

Resting in the acute heat of the day, we then drove to the cathedral, the first in which we had seen the useful punkas. Added to these, the pews being replaced by arm chairs, suggested that Christian consideration provided against putting seven persons in the space arranged for five, as is sometimes attempted at home! We saw also St. Andrew's school for boys, and Miss Cook's school for Chinese girls. Miss Cook was just returning from England, but her assistant, Miss Ryan, was a very cordial hostess and afforded us an opportunity to exchange greetings with the girls collectively; to see their peculiar household arrangements, and to meet the young teachers in training who go out daily to less favored homes. As we returned to the boat, the native huts on poles, that were in water in the morning, were hanging over fields of mud. The noisy natives putting in the cargo with the scarcely less noisy mosquitos, did mix some "alloy" with that evening's pleasure! But ere the dawn we were moving on as placidly as ever, having some valuable additions to our numbers. First, the President of the Massachusetts branch of the Auxiliary who started a month before us but diverged for the rather rougher trip to Java. As we visited together day after day we thought some ears in the western hemisphere might be burning, and hoped some lives might be brighter in the future for this unexpected conference. We found also on board the good Bishop of Singapore and Penang, and his gentle lady, with whom we had some pleasant words. Sailing along the coast, we touched Penang on the afternoon of the following day. Miles of cocoanut groves beckoned us to the peninsular of— but we took a native boat and on shore, the gharry, and had a striking drive, stopping at three representative temples, Burmese, Siamese, and Indian. The first was also a priest's house, who with bald head, parchment skin, skeleton frame, a slave to the pipe beside which he crouched, guarded an altar and two cars of Juggernaut. Our native guide sitting on a bundle of grass on the back of our vehicle, was wretchedly poor, but soon let us know that he could speak "good English," and spoke with pride of having been educated in the English mission. He showed us intelligently the gardens, waterfall, governor's residence, hospital, jail, cricket grounds, markets, and strange street scenes; the while we were besieged by little beggars, parents proudly holding up their youthful scions dressed in their birthday clothes, while they endeavored to barter their silver necklaces and girdles, to adorn their heads perhaps. The photographer received our last call, and had to be lighted back to the ship by the stars and the twinkling lights of the harbor. Yet how safely we moved about among strange peoples in the darkness as in the day. Would that the Light of the World illumined all, day by day.

To be continued.

Letters to the Editor

RITUAL STATISTICS WANTED

To the Editor of The Living Church:

I am desirous of ascertaining accurate statistics as to the number of churches in the United States in which (a) incense is offered, and (b) the cope is worn. May I ask such clergy as have either or both of these uses in their parishes, to kindly notify me by postal card? Are there any of our bishops who wear the cope?

CHARLES MERCER HALL.

St. John's Rectory, Kingston, N. Y.

A ZUCHETTA

To the Editor of The Living Church:

I am disposed to give the clergy of the whole Church the benefit of a happy and economical idea which came to me two or three years ago. There are many, no doubt, who need or desire to wear a head covering upon various occasions, but who do not fancy birettas, or who prefer to wear them only on special occasions. Several times recently I have been present at clerical gatherings, and my neat fitting zuchetta or "skull cap" was admired, and I was asked where such caps could be gotten and the price thereof. My answer was: "Cut the crown of your old soft hat to a size to suit, and you have a cap like mine." Such a zuchetta is neater, better fitting than those usually bought at a high price.

M. M. M.

Springfield, Mo.

A CORRECTION.

To the Editor of The Living Church:

In Choir and Study, in THE LIVING CHURCH of May 5, the writer of the article on changes in musical tastes makes a serious mistake. The Israel in Egypt which "was the pet enthusiasm of Boston, and was sung by the Handel and Haydn Society," far from being "Rossini's rococo musical drama-opera," as he supposes, is Handel's severe and very difficult oratorio composed in 1738, so difficult that instead of being given scores of times, as he asserts it, is considered an important event whenever it is performed, and is as well appreciated as ever. This he has strangely confused with Rossini's opera of *Mose in Egitto*, composed in the early part of this century.

AN OLD MEMBER OF THE HANDEL AND HAYDN SOCIETY.

May 7, 1894.

MINISTERIAL CONVERTS TO THE CHURCH

To the Editor of The Living Church:

The American Church Review at one time kept a record of ministers converted to the Church. From numbers accessible to me I take the following: Converts in 1864, 10; 1865, 22; 1866, 16; 1867, 18; 1868, 4; 1869, 6.

There was a change in the editorial management of *The Review* in 1868. In 1870 one conversion was reported. Since then no attempt to preserve a record in that publication has been made. The editor who took charge in 1868 subsequently went into the Cummins schism.

I myself began to keep a record of such conversions as I noted in various publications, religious and secular in 1883. My list (which must needs be incomplete) is as follows:

For the year ending St. Andrew's Day, 1884, 24; 1885, 19; 1886, 23; 1887, 21; 1888, 19; 1889, 26; 1890, 40; 1891, 22; 1892, 43; 1893, 42; current year to date, 18.

H.

Concord, N. H., April 30, 1894.

A STATEMENT

To the Editor of The Living Church:

The item regarding myself in the Philadelphia *News* in your issue of May 5th, and which has evidently been gathered from inaccurate reports of the daily newspapers, is so mistaken in its main features that perhaps you will allow me to state the facts.

A person applying for orders in the Roman Church applies to the Bishop, and when, after having previously gotten a written testimonial of the candidates' fitness for orders from some well known priest—in my own case the Rev. F. Scully—the candidate is received by his bishop and sent by the bishop as a fit person for orders to any seminary which that bishop designates or advises.

For myself, contrary to the reports of the press, I was cordially received and admitted a candidate by Archbishop Ryan, and by his advice went to the American College at Rome. It would have been manifestly impossible for the authorities of the college to have refused the archbishop's candidate, had they so desired; but on the contrary I was kindly welcomed by the American College, duly received, and treated with uniform courtesy.

So far from being "authoritively informed that there was very little hope of being ordained to the priesthood in that communion," the fact is the exact contrary. For it was understood that I should be made a priest of the Roman Church after a short period of study. In short from first to last there was no difficulty in regard to my position. I left the Roman Communion and returned to our own for reasons of an entirely spiritual nature.

Without entering into details, I may say, that after seeing the religious life on the continent I am convinced that, at least for English-speaking people, Italian Catholicism will not answer. There was no more necessity for my seeking an audience with the Pope than there would be in the case of any other candidate, and I did not therefore, at any time, seek such an interview, nor can I imagine how such a mistaken report arose.

I can but regret that my return to the Anglican Communion (because I conscientiously believed that step to be my duty), should be the occasion of an unenviable publicity and (probably unintentional) misrepresentation.

Hoping that you will be kind enough to give this statement of facts a little space in your next issue,

A. W. F. MANIFOLD.

Philadelphia, May 7, 1894.

CHURCH UNITY OR CHURCH UNION

To the Editor of The Living Church:

I have read with great delight your article in the number for May 5th on "Clearing the Atmosphere." It seems to me that we have got to a point where we can see somewhat ahead.

The sects around us will not accept episcopacy, "the Historic Episcopate", in any sense in which we can give it to them. All they want and all they will accept, except as they come into our Church one by one, is that we shall give them the episcopate—bishops—so and in such manner that they can continue to be sects as they now are, and claim for their bodies and organizations all that can be said from Scripture and the early Church, in favor of this form of organization and church government—claim, in fact, to be true branches of the Church with a valid ministry in the true line of succession from the Apostles.

On this subject I have two lines of argument to suggest, or rather two questions to ask:

(1). The first I have asked already, I will only refer to it now. Do we expect them to adopt our liturgy, or a liturgical mode of worship in any form? Will they do it? If not, what will be the gain to us, to them, or to the world, by any so-called unity or union that can be affected?

(2). But secondly, suppose our bishops should consent to ordain their clergy, or rather, "to lay hands on them," by way of ordination, would this not be a valid ordination? Has it ever happened that ministers in our Church, whether bishops, presbyters, deacons, or even laymen, have ever ordained or attempted to ordain a man who is not to do work in the Church to which the pretended ordainees belonged, in its communion and according to its canons and rules—a minister or ministers, in fact, who were to go out from them and form a new sect, or to minister in one that was already in existence? I think not. It has been said that the Calvinists on the continent asked to have the English bishops ordain bishops for them; but the English bishops refused. So, too, we know that the early Methodists in this country desired of Bishops Seabury and White that they would ordain as bishops for the Methodists some of their preachers; but those early bishops of ours refused their request.

Imagine if one can, the Apostles ordering somebody to do work outside of the Church, to build up a sect, and establish a rival of the Church which our Lord founded? Would they not have regarded such an act as anti-Christian, in some sense a form of "anti-Christ?" See I John ii: 18.

And so with every branch of the Church from that time to this, and in fact with most or all of the sects that have views or now exist, they would not ordain a man to found what they regarded as a new sect or church, or to do ministerial work, except in their own Church, under its rules and subject to its authority.

Hence the question which has been so much discussed in regard to the validity of orders conferred by presbyters. If conferred by presbyters in the Church, for its use, is one thing, but if conferred by Presbyterians out of the Church or by presbyters in the Church for the purpose of founding a new sect outside of the Church, the question assumes a very different form, and I know of no ground for answering it in the affirmative.

Or if we take the case of persons who had been duly ordained in the Church, and after leaving, had undertaken to organize a sect, as was the case with the Presbyterians in 1571, and the Methodists in the last century, I do not see how the case can be regarded in any more favorable light. They were ordained to do work in the Church, not out of it, and the moment they left the Church or undertook to do anything outside of it, whatever authority they may have had while in the Church and performing its work, left them, or rather they left it behind, when they left the Church.

In the few cases in which our Church and the English Church have ordained clergymen to officiate in the territory of foreign Churches, as Persia, Jerusalem, Constantinople, Greece, etc., it has been expressly ordered that they were not to form new sects, but to co-operate with and assist the clergy already there, and in all respect under their authority and with their permission.

W. D. WILSON.

Personal Mention

The Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J., will sail for Italy on May 26th, on the Kaiser Wilhelm II. He will return about Sept. 1st. Address Brown, Shipley & Co., Founders' Court, London.

The Rev. O. S. Prescott may be addressed at his church, St. Luke's, New Haven, or at his residence, West Haven, Conn.

The Rev. Romilly F. Humphries has accepted the appointment of minister in charge of St. Simon's, Concord, Staten Island, N. Y., with a mission station at Garretson.

The Rev. William M. Gilbert of Carthage, N. Y., began his duties as assistant rector at Grace church, Baltimore, on Tuesday, May 1st.

The Rev. Henry L. C. Braddon will continue to take duty at the church of the Advent, Boston, Mass., until Aug. 1st. Address all mail to 30 Brimmer st., Boston, Mass.

The Rev. Aubrey F. Todrig of Indiana, has accepted a call to St. Stephen's, Florence, N. J., and has entered upon his duties.

The address of the Rev. Dr. Batterson will be, care of J. S. Morgan & Co., 22 Old Broad st., London, until Oct. 1st.

The address of the Rev. R. S. Barrett, D. D., and of Mrs. Barrett, will be Hotel Continental, Rome, Italy, until June 15th, then, until August 1st, Hotel Westminster Palace, London

The Rev. Ivan C. Fortin has resigned St. Mary's church, Merriam Park, St. Paul, Minn., and has accepted a unanimous call from Trinity church, Lewiston, Maine. He will enter upon his new duties June 17th.

The Rev. W. A. Masker, rector of St. Luke's church, Haverstraw, N. Y., returned from Europe on the 10th inst., by the steamer "Spree." Mrs. Masker accompanied him.

The Rev. Alonzo Cushman Stewart has accepted the rectorship of the church of the Cross, Ticonderoga, N. Y., to take effect the 1st Sunday after Trinity, and should be addressed accordingly.

The Rev. W. Northey Jones, assistant minister at St. Clement's church, New York City, has accepted the rectorship of St Paul's church, Evansville, Ind.

To Correspondents

MISS M. H.—Information in regard to the official edition of the Prayer Book can be obtained from Messrs. Jas. Pott & Co., 114 Fifth ave., New York City.

W. T. K.—We think that a priest at a dinner party will most suitably wear his usual clerical dress. We think that, with some exceptions of course, this is the more usual custom.

R. H. M.—1. We cannot say why the *Gloria in Excelsis* is not given in Hutchins' Hymnal. 2. We should think your suggestion for a cheap edition of the most popular hymns selected out of the Hymnal would be a very good one.

R. J. A. F.—1. We see no special objection to the congregation assuming a sitting posture during the singing of an offertory anthem especially when it is as long as is often the case. It may be considered as meant to have an uplifting effect upon the minds of the people, preparing them for the action which is to follow, rather than as a direct act of worship in itself. Aside from theory, we think this is certainly the function which this anthem generally fulfils. 2. "The sevenfold Amen" is the musical setting of the *Amen* in some of the Masses of the great composers.

J. G. F.—We see no reason why the font may not be suitably decorated with flowers when they do not interfere with its use for Baptisms.

H. B.—1. It is correct to light the Eucharistic tapers after Morning Prayer in the interval before the Office of Holy Communion. 2. The proper place for the credence table is on the Epistle side, and this is the more convenient if proper liturgical usage is followed. The book rest being on the Gospel side, it is the Epistle side which remains clear for the convenient handling of the sacred vessels.

Official

ON May 4th, 1894, in the presence of the Rev. George Hodges, D. D., and the Rev. Edward I. Drown, the Rev. Axel Zakarias Fryxell, priest, was deposed from the ministry, by the Bishop of Massachusetts.

SISTERS OF ST. MARY.—The annual retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., opens Tuesday evening, June 19th; closes Saturday morning, June 23d. Conductor, the Rev. Dr. Pelham Williams. Ladies desiring the privileges of the Retreat should address THE SISTER SUPERIOR before June 10th.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

CHESTER.—In New York, May 9th, Col. Stephen Mitchell Chester, brother of Mrs. O. W. Whitaker.

WHARTON.—At Louisville, Ky., May 14, Jennie Pirtle Wharton, infant daughter of Edw. B. and the late Jennie Pirtle Wharton, of New Orleans, and only grand-child of the Rev. Dr. and Mrs. Wm. A. Snively.

Appeals

WILL any readers of THE LIVING CHURCH be kind enough to give the Episcopal church at Hagood, S. C., any cast away furniture, altar coverings, library, text books, font, bell, lamps, organ, carpet, Bible, or chancel books? For reference: Assistant Bishop Ellison Capers, Columbia, S. C. Direct to Miss Ellen Ellerbe, Hagood, S. C.

EMMANUEL CHURCH, Denver, is a mission church, where copies of *The Young Churchman*, or *Young Christian Soldier*, would be much appreciated by the Sunday school children. Even back numbers, if not too old, would be acceptable. Send direct to the missionary in charge, the Rev. CHESTER M. SMITH, 1437 So. 14th St. Denver, Colorado.

THERE is pressing need of a church building at a mission station in my parish. In a neglected corner of Mississippi have formed a Church community. The only religious services given them for years have been from occasional Methodist or Presbyterian missionaries. The only church edifice is an old, tumbledown, "union meeting-house." We have the use of it for one year, which will soon expire. It is necessary, if the Master's work is to be done there, to erect a church building. The people are, for the most part, very poor; they have done, and will do, what they can. They will give logs for the walls, if nothing better can be done. $700 will build the church. The Pinckneyville people have given from their scanty means, $200. I appeal to the whole Church for assistance in raising the remaining amount. Contributions—which will be acknowledged in THE LIVING CHURCH—may be sent either to the Rt. Rev. Hugh Miller Thompson, Jackson, Miss., or to the undersigned,.

REV. WM. T. HOWE,
Woodville, Miss.

I heartily endorse the above appeal, and earnestly hope that it will be responded to liberally.

HUGH MILLER THOMPSON,
Bishop of Mississippi.

I HAVE immediate and pressing need for $650 for educational purposes in the diocese of Alabama. Of this amount I have secured about one-half, conditioned upon raising the whole amount. I appeal to those interested in education. The facts are these: The Noble Institute—our diocesan school for girls—was built by a generous layman at a cost of about $40,000. We have sought to establish this school, so essential to the growth of the Church among us, and have carried it for the past three years at an annual deficit of about $2,000. We have brought it to a self-supporting basis, and at the same time have exhausted our resources.

The amount above named will clear past indebtedness. If it is not immediately paid, it will jeopardize our success.

H. M. JACKSON,
Assistant Bishop of Alabama,
Montgomery, Ala.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S LANGFORD, D. D., general secretary

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THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, WHITSUNTIDE, A. D. 1894.

(ESTABLISHED A. D. 1807).

Again the Prayer Book season has come and the New York Bible and Common Prayer Book Society makes its annual appeal. It has distributed during the past year 77,000 copies of Bibles, Prayer Books, and Hymnals.

The applications grow daily more and more urgent as the calls come for the new Prayer Book.

Our Church appears to have awakened to a greater zeal in regard to the circulation of this book. At the closing of our late General Convention, bishops, clergy, and laity united in urging upon Churchmen the duty of spreading this book far and wide; looking upon it as a sacred trust, an invaluable heritage which ought not to be used selfishly.

Our society has not been backward in this matter, as under its auspices a course of lectures has just been delivered in this city by eminent bishops to crowded congregations, touching the general adaptiveness of the Prayer Book, 1. As a manual for the missionary in his work. 2. For the Christian in his life. 3. For the people in their worship. 4. For the ministry in its office. 5. For the nation. 6. And for the Catholic Church.

It is a great and glorious work and one which day by day grows larger. Throughout our Church new agencies are being formed for the free distribution of the Prayer Book, and unless liberal contributions are made, the present opportunity may be lost.

We appeal not for ourselves alone but for all the organized societies for Prayer Book distribution. Give to the society in your own diocese, and we will rejoice as much as though you gave to us.

JAMES POTT,
Treasurer

114 Fifth ave., New York.

Acknowledgments

FOR the debt on the church in Madera, Cal.: The Rev. G. Wolsey Hodge, $1; the Rev. Ralph W. Kenyon, $5; by the Rev. W. W. Steel, $10; the Misses M. L. and M. E. Wood, $100.

Church and Parish

A PRIEST wishes parish work during July and August. Address PROFESSOR, this office.

Choir and Study

Mr. H. B. Roney, the very capable and accomplished organist and choirmaster of Grace church, Chicago, in a recent number of the parish paper, reviewing in his enthusiastic manner the Tucker Hymnal, expresses his satisfaction at the rejection or neglect of certain old-time, popular tunes, which have for many generations been "favorites" of all sorts and conditions of worshippers, dismissing the class with a very familiar epithet, as "milk-and-water tunes." In our judgment the term is an unjust disparagement of a distinctly precious element in the common heritage of popular tunes. Prof. Roney quite naturally voices the prevailing professional judgment respecting a great body of simple, emotional melodies which linger in the affections of multitudes of worshippers. It is at once conceded that these melodies fail to meet the requirements or satisfy the ideals of most professional musicians, but it does not follow that because of this, such melodies are worthless or contemptible. For there is another side to the question, and it is this: melodic worship of the Church is created especially for the people, and not for the musicians; and, so far as these melodies do delight and inspire the people, are they precious and worshipful.

"Milk and water" is not a despicable thing, however, whether viewed analogically, metaphorically, or in its primitive uses and signification. In worship the child-spirit is nearest the heavenly. The simplest, most artless melody is the vernacular of such as these. Whatever feeds their worshipful delight, or opens their lips in praise, is of holiest use. We have but to consider the ancient Ambrosian and Gregorian melodies to find the primitive types; types doubly sanctified by both the temple and Christian worship. These are "sincere milk," milk and water, if you please, duly tempered to the child-faith and devotion of those infantile years of the Catholic Church. And who does not know that until the paganism of the Renaissance had falsified all ideals of life and worship, these "milk and water" Gregorians filled the mouths and gave wings to the praises of the Lord's people throughout all lands. This same spirit re-appears among the earliest melodists of the Anglican Church. It is the inspiration of Tallis, Farrant, Merbecke, and Gibbon. And it kept place at the heart of the Anglican worship and liturgy until professionalism with its bewildering elaborations came in and well-nigh smothered it. We all know how that the institutional life of the Church came to usurp and swallow up the individual life, until every act and privilege of individual worship was lost in the choral officialism of the sanctuary.

In the Anglican and Continental reformation, we also know, the individual gained liberty, and found a voice for the unlimbered tongue, so that the common worship of the Lord's people once more became possible. The central powers of the great Roman Communion are striving mightily for the same enlargement, beginning at the Vatican. The conviction has become irrepressible that this divinely commanded worship of the people "shall have free course, run, and be glorified." The shackles will never again be suffered. The practical tendency of professionalism in our ecclesiastical music is to replace these shackles, and reduce the people to the constraint of elaborated music. For generations the Gregorians were thus banished from our churches. But the revival in Catholic devotion has replaced these in our sanctuaries. Nearly all the tunes in "Hymns Ancient and Modern," especially the earlier editions, were composed in closest sympathy with this ancient, "milk and water" vernacular music. Those tunes were congenital with those simple peoples' melodies that Lowell, Mason, and Thomas Hastings supplied to American congregations. Nothing is more easily demonstrable than this, that Dr. Mason found his own norm or fountain of inspiration, among the Gregorians. He not only frankly avowed it, but scores of his most widely popular tunes are literally nothing but enlargements of chants, *e. g.*, Hamburg, Olmutz, Shawmut, and a dozen more we might name, so that most of his tunes were constructed with these ancient ideals in mind. Such tunes are at once recognized as the true voicing of congregational worship. They re-appear in even our "æsthetic" churches during the liturgic exactions of Advent and Lent. Every Church missionary practically recognizes their lyric value and holds them indispensable in the simple liturgics of protracted missions.

We venture to remind Prof. Roney and the large and influential class he represents, that melody antedates harmony, that the Gregorians were melodies, not harmonies, that in the early English services, the *canto fermo* alone was sung at the outset, and that part-singing came in long afterwards; and that in the continental chorales the traditional singing has always been a unison-melody. We understand, quite well, the professional side of the question. The simple unisons are inartistic. But they do not represent and never have represented, an artistic spirit or aspiration. They voice the worshipful and devotional strivings of the great congregation, and nothing more. And that is enough. The Catholic Church is not a school of art, but a nursery of devotion. And in the furtherance of such holy offices, let the old "milk and water" melodies abound, and do their appointed work. There is confessedly, little room for artistic brilliancy and æsthetic "effects" in a genuine congregational worship. But there is the presence of what is unspeakably nobler grander, holier, even the Eucharistic fervors of the Lord's people and house, of the Apocalyptic worship heard of St. John, where they rest not day and night in the joy of the eternal song,—the *Sanctus* of Heaven. We all know that there is no scope for the bird-like brilliancy of the high sopranos, nor for the lyric eloquence of the tenor *de grazia*, nor for the commanding declamation of resonant basses. These may have a high and reverent office it they only will; and content themselves with the "high sounding anthem," and the many voiced services and richly garnished "Communions," which may legitimately fall to their lot in choral work.

Elaboration is not a necessary condition of the supreme art. The greatest masters have re-discovered this. Consider the *Benedictus qui Venit* in Gounod's *Messe Solennelle*. Consider the principal motives in Dvorak's *Stabat Mater*, and even his grand Mass. Even Mendelssohn kept close to these wonderful simplicities in motive in his oratorios and motets. And he learned their necessary predominance at the feet of John Sebastian Bach, whose grand Passion musics are thickly studded with grand, heart-searching chorales, which the reverent congregations of his day always sang in hearty unisons. Nature abounds in profoundly illustrative analogues, of this prevailing majesty of simplicity, in the monotones of sky, landscape, forest, and ocean.

We think so highly of Prof. Roney's sincere religiousness of purpose, that we suggest in the friendliest spirit that he is just here and now, in this conventional tirade against "milk and water" tunes, decidedly "off the track;" and has gravely mistaken the real importance and significance of folk-tunes that will, so far as we can judge, keep on vibrating for many generations among the hearts of worshipping congregations. And we cannot but count it among the most sorrowful signs of the times when a death silence settles down over our people, and the old-time melodies are hushed, and worshippers are chilled into mere auditors. This is our plea for the time old melodies, chant and tune, in their own due place and province, as of the staple of the peoples' worship, while we reserve a high and large, and honored place for the anthem, the cantata, and the concerted Eucharistic services, wherever they may be adequately sung and are understanded of the people.

There is a suggestive paragraph, which we gather from an advertisement in the March number of *The Musical Times* (Novello). It is concerning master Lovett, a solo-soprano chorister. He is only twelve years old, and has an evidently unique experience in cathedral, church, and concert music, having sung leading parts in 1893 in the following works: Gounod's *Mars et Vita*, "Redemption," "*Messe Solennelle*," and "Gallia"; Mendelssohn's "St. Paul," "Hymn of Praise," 95th Psalm, 13th Psalm, and "Hear My Prayer"; Dr. Stainer's "Daughter of Jairus"; Bach's "St. John Passion Music"; Costa's "Eli"; Handel's "Messiah"; Spohr's "Last Judgment"; Rossini's "*Stabat Mater*"; Barnetts' "Ancient Mariner," etc. How capacious this voice may be, we are left to surmise; and yet master Lovett is only twelve years old! His artistic qualities are enthusiastically vouched for by testimonial letters from Edward Bunnett, *Mus. D.*; Walter Sangster *Mus. D.*; Charles Joseph Frost, *Mus. D.*; and from George Robertson Sinclair, organist of Hereford cathedral. And the strangest of it all is that there are hundreds of equally accomplished lads to be found in all parts of England.

Magazines and Reviews

The Portfolio, Monographs on Artistic Subjects, edited by P. G. Hamerton, Cassells, New York, is devoted for April to a carefully elaborated bibliographic and artistic comment on Jules Bastien-Lepage, the French artist, best known outside his own country by his "Joan of Arc Listening to the Voices." It is a charming literary production by Mrs. Henry Adry (Julia Cartwright), and a model in critical-memorial work of its class. While intelligently and deeply appreciative, it is never betrayed into extravagance of commendation, which would have been insufferable to the sensitive and severely truth-loving soul of the artist who was one of the most modest of men in his estimate of his own genius. His life was very brief, hardly fifteen years of it given to his art, and the date of his death, which we do not find in this record, was a sad one indeed in the art world of Paris and France, in which he had become a commanding personage. It must have been somewhere in or near 1887. A native of Damoilliers near Verdun, in the department of La Mense, he never outgrew his early delight in the simple picturesque life and landscape of his youth, but impatient of the fever and falsity of Paris, was always eager to return, if only for a brief sojourn, to his beloved homestead. In his art culture and inspiration, he was one of that noble band of exalted spirits who alone rescue French art of the past generation from shame and contempt. With Millet, Rousseau, Dupre, and the others of Barbizon, Jules Breton, and Dagnan Bouveret, his ideals were fed and shaped by his early rural life, a life that held and inspired them unto the end. It was an ardent delight in nature, a profound sympathy with the lowly environments of honest, devout toilers on their little patches of farms, and an art that first and always should seek to know and declare the truth, as opposed to conventionalities and mere artifice. These workers hated the meretricious obscenities of the salons and picture dealers. Such men were centres of tonic, wholesome, and ennobling influences. They became heroes among their former associates, and when they have passed away, their memories are held precious. It is a rare fortune that the "Joan of Arc Listening to Voices" has a home at the Metropolitan Art Museum, New York, and it is to be hoped that with Jean Francois Millet, Le Page's productions may find place in our collections. We commend this number of *The Portfolio* especially to our readers who would know more of the higher phases of French art.

Mu ical Opinion and Music Trade Review, London, has several telling paragraphs concerning the especially sorrowful decease of the late Madame Patey, for a long term of years one of the most eminent among English contraltos, some of which we subjoin; especially as bearing upon the selfish demands for encores, which are not only an outrage upon artists, but an affront to the symmetry and proprieties of music entertainments:

> We regret to announce the death last month of Madame Patey, the eminent contralto. She was giving a farewell concert at Sheffield, having reached the seventh week of a tour through the provinces. Her reception was most cordial. After singing Handel's celebrated air, which had always been a favorite with her, she was twice recalled; and it was remarked among those in the audience that she still gave evidence of what she had been at her best, some of her lower notes being very fine indeed. The double recall not sufficing, she stilled the applause by coming on to sing "The Banks of Allan Water." She was to have appeared again later in the evening, but Mr. Vert announced that owing to sudden indisposition Madame Patey could not sing; and Dr. Knight, who was summoned from the balcony to attend her, found her in a complete state of collapse, to which she succumbed in the early hours of the morning. Madame Patey, whose maiden name was Janet Monarch Whytock, was born in London, in 1842, and making her *debut* at Birmingham, subsequently joined Henry Leslie's choir. In 1867 she sang at the Worcester Festival; and in 1871, made a professional tour through the United States. In 1875 she was presented with a commemoration medal by the directors of the Paris Conservatoire for her admirable rendering of "Oh, rest in the Lord." She visited Australia in 1890. The lamented death of this gifted singer is by some said to have been caused by the abuse of the encore system.

In its valuable series of papers "Among Church Choirs", we note, in passing, the following sterling bit of common sense, which supports our own frequent counsels: "First get your choir to sing simple music—the Psalms and hymns—as near perfection as possible, then attack anthems and services. Expression and real voice training go hand in hand, and the want of these essentials is the great defect among our boy choirs all through the country; and there is little excuse for the prevailing state of affairs." If these things may be said with justice of London and English choirs, what would the keen critic have to say of our own leading vested choirs, the country over!

The Music Review, March, G. F. Summy, Chicago, although very late, brings its usual values of critical art con-

tents, of which we can only find room for the mention of Mr. Ernest Perabo's capital little paper on "Johann Sebastian Bach, the Shakespeare of Music," in which he wisely says of the Passion music according to St. Matthew:

Many of the arias are full of repose and sweetness, giving out a light that seems to come direct from a higher world. In the recitatives, the musical sentences speak as if they were so many human beings. Other numbers are of fascinating interest, and of so vast a conception as to make us doubt their origin on earth. And what shall be said of the final chorus! Such comfort is in it that it is effectual even when our mother has gone from us, and our sun has set invertedly in the East, so that it can rise no more.

In order to gain an accurate knowledge of such a work, one must join the chorus and attend many rehearsals. The mere listening to a few performances is insufficient, and will not prove of much use. There are two more of these works—the Passion according to St. John, and the Passion according to St. Luke—rather unjustly neglected in favor of the first named. Having spent one life in studying the bewildering grandeur of these mighty works of Bach, the student needs another life to do justice to the fifty-two cantatas—one for each week in the year, his organ works and concertos for various instruments, and also those for string orchestra. These finished, he will be able, perhaps, to form a just opinion of the most modern composers, and know the difference between food and wind.

The Catholic World, May issue, has a clear-cut, incisive article by the Very Rev. Dr. A. F. Hewit, on "Christian Unity in the Parliament of Religions." Dr. Schaff's amiable optimism about Greek, Roman, and Protestant Churches uniting without any real union, is shown to be merely chimerical. Dr. Hewit thinks the Pope will scarcely accept the arbitration of Dr. Schaff. Union, from his standpoint, can come only by union with Rome. "Is there any ground for expecting that the Catholic Church will become Protestant?" An article of interest to Churchmen is the first of a series entitled, "Reminiscences of Life in Anglican Seminary (the General Seminary, New York). "The Gothenburg System" is condemned as harmful to the cause of temperance. Canon Knox-Little's "Anglican Sacerdotalism" is reviewed in a rather flippant way. The writer says it is an "amusing book."

Book Notices

The Sermon Bible. Colossians—James. New York: A. C. Armstrong & Son. Price, $1.

This brings to us the eleventh volume of the sermon series to which we have frequently called attention in these columns. Though a work of great magnitude, there seems to be, as it nears its close, no abatement of the thoroughness and excellence which marked the early stages of it. There is scarcely an available text upon which good sermon notes and references are not given. The work is rich in material gathered from the writings of many of the best preachers of this generation.

For Honor and Life. A novel by William Westfall. New York: Harper & Bros. 8vo, cloth. Price $1.25

To those who like heroics, narrow escapes, and startling adventures, let us recommend this latest work of Mr. Westfall. It is a dashing story of a young Swiss Guard, and his experiences during the Terror in France, which culminates in the awful massacre of August 10th, 1792. The boy Fritz disdained the quiet life planned for him by his father, and enlisted in the Swiss guards, fighting bravely and, of course, falling in love. He wins our interest from the start, and sustains it to the last word of the last chapter.

Samantha at the World's Fair. By Josiah Allen's Wife. New York: Funk & Wagnalls Co. 8vo, 700 pages. Price, $2.50.

Marietta Holley, who has written long and much under the pen name of "Josiah Allen's Wife," needs no recommendation or introduction to the reading public. It was inevitable that one who made such a success of the account of her visit to the Centennial, should have written her opinion of the World's Fair, and of the discoverer of America. It is her best work. In parts, it is witty enough to draw tears, while in others there are touches of pathos and logic that are irresistible.

The Missionary Character of the Incarnation: Books, viz., Christ the Patron of All True Education, and the Library of a Divine Child. By Chas. F. Hoffman, D.D., LL. D. New York: E. & J. B. Young & Co. 1893

These two books which are bound separately and then fastened together, as is often done with our Prayer Book and Hymnal, contain addresses delivered by Dr. Hoffman before St. John's Guild of Hobart College, and at St. Stephen's College, Annandale-on-Hudson. They reflect the genial character of their writer, to whom may be applied the words, "the liberal man deviseth liberal things." There are some useful appendices, especially in the first volume, and we are glad to see that Dr. Hoffman has not been deceived by the modern kenotic theories which impute actual ignorance to the Person of Christ during His humiliation. If it is not too hyper-critical, we would suggest more care in the construction of sentences. Some of them are difficult to construe. There is also a remarkable multiplication of adjectives in some places; *e. g.*, on p 11, in the second paragraph. The type and paper are admirable.

Christianity and Evolution. By James Iverach, M. A., D. D., Professor of Apologetics and Exegesis of the Gospels in the Free Church College, Aberdeen, author of "Is God Knowable?" etc. New York: Thomas Whittaker. Pp. 232. Price, 75 cts.

Any student and thinker will find himself well repaid for a careful reading of this candid, judicious, and impartial examination of the evolution theory, as finally turned by Darwin and Wallace from an abstract speculation into the form of a working hypothesis, and as it affects the teachings of Christianity. Prof. Iverach's main intention is to show how that if we accept evolution as a method of the Divine working, a working by wise and adequate methods for a foreseen end, Revelation itself will be seen to be of a piece with that process of evolution which has for end and purpose the establishment of the Kingdom of God. His argument he conducts with admirable skill. He points out that Scripture itself is an evolution, growing from small beginnings to greater and greater fulness and clearness until the end. While showing how impossible it is to place Christ in the midst of a process of evolution, because He claims to be the First and the Last, and the Living One, an exceptional claim which will be vindicated by all Christians, and must be in a measure conceded by every man, he yet concludes that evolution will hold for all others.

The Theology of the New Testament. By Walter F. Adeney, M.A., Professor of New Testament Introduction, History, and Exegesis, New College, London. New York: Thomas Whittaker. Pp. 248. Price, 75c.

This is a new volume in the English series of the "Theological Educator," put forth by Whittaker. It calls for a place on the clergyman's shelves in the department of Biblical theology. Professor Adeney, after a comprehensive, concise, and very masterly introduction to the New Testament, presents his work in five themes: The teaching of Jesus Christ—on the Kingdom of God, His own Person, The Revelation of God, The Gospel, Redemption, The Conditions of Membership in the Kingdom; the Theology of the Apostles—in the primitive type of the early preaching, Epistle of St. James', and the later Petrine theology; the Pauline type—a study of the origin and development of St. Paul's theology on Sin, Jesus Christ, Redemption, the Christian Life, the Church and its Ordinances, and the Future. The theology of the Epistle to the Hebrews is next examined and compared; and last comes a consideration of the Johannine type, as perceived in that divine's Apocalypse, his Gospel and Epistle. The author's reductions of New Testament theology, from its pages alone, are finely discriminating, well-balanced, and harmonious.

The Gospel of St. Matthew. By Alexander Maclaren, D.D. 2 volumes. New York: A. C. Armstrong & Son.

This is one of a series of works specially designed for Sunday schools and Bible classes, consisting of expositions of the "International Sunday-school Lessons." They are here grouped and arranged under the Books of Scripture to which they relate. The work is sub-divided into "Lessons," which are, in reality, short, and for the most part, excellent expository discourses on passages from the Gospel, taken in their connection. It is a method which has great merits, and which ought to be employed more than it is—a method calculated to be of especial use in these days of appalling ignorance of the Bible. Dr. Maclaren is an eminent English Dissenter, whose writings, distinguished for thought and style, are doubtless known to many of our readers. The Churchman will now and then miss ideas and illustrations which are a part of the beautiful heritage of the Catholic Church, yet he will find much of wholesome instruction eloquently and charmingly presented in these little volumes. In some points we should decidedly differ with him in matters of exegesis, but these are exceptional; and again, while there is here and there an objectionable expression, as, when the Apostles are spoken of as "squabbling," and the Parable of the Ten Virgins is entitled, "The Waiting Maidens," the reverence of tone is generally all that could be desired.

Fra Paolo Sarpi, the Greatest of the Venetians. By the Rev Alexander Robertson, author of "Count Campello and Catholic Reform in Italy;" with illustrations and a facsimile letter. New York: Thomas Whittaker. Pp. 196. Price, $1.50.

Mr. Robertson has given us here a most interesting presentation of the outstanding features which make distinguishable the life and work of that eminent friar of the sixteenth century, to whom he very justly ventures to devote the title, "The Greatest of the Venetians," as an expression of his own independent estimate of Fra Paolo Sarpi. Mr. Robertson's production will be found to excel in attractiveness even T. Adolphus Trollope's effort in the same direction of immortalizing Pietro Sarpi, "Paul the Pope, and Paul the Friar." Residing in Venice, the present author has found special conveniences to aid his researches of everything there that would throw light upon the special features of that wonderful and holy life. In eight chapters he sketches Sarpi as the scholar, the professor, the provincial and procurator, the scientist and philosopher, the theological counsellor (of the Republic), the martyr, the statesman-author, and in his commemoration by tomb and pedestal. It was of Paolo Sarpi that Sanderson, Bishop of Lincoln, lamented that by failing in his earlier years to get to Venice as chaplain to the English ambassador, he had lost the opportunity "to have known, or at least to have had the satisfaction of seeing, one of the late miracles of general learning, prudence, and modesty, a man whose fame must never die, till virtue and learning shall become so useless as not to be regarded." This will be a book of the season to all such as love the intimate study of famous characters, and it is admirably well written.

The Biblical Illustrator: or Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, etc. By the Rev. Jos. S. Exell, M. A. Hebrews. 2 vols. 8vo, cloth.

The Pulpit Commentary. Edited by the Very Rev. H. D. M. Spence, D. D., and by the Rev. Jos. S. Exell, M. A. Amos to Micah, inclusive. Also Nahum to Malachi, inclusive. 2 vols.; 8vo., cloth.
New York: Anson D. F. Randolph & Co

These books are examples of a sort of literature which is characteristic of our hurried age, and which is becoming quite extensive. Their object is to bring within the preacher's reach a wide variety of Scriptural comment, and a mass of suggestive notes to aid him in the make up of sermons. For those who are in the habit of employing such aids, these books will no doubt prove useful; although they are like scrap books, filled with matter of very unequal value, and we miss that Catholic richness which is to be found in such works as "Pusey on the Minor Prophets" and "Westcott on the Epistle to the Hebrews." But we are conservative enough to prefer the old fashioned way of studying Holy Scriptures connectedly, with the aid of the Patristic and classic commentators of modern times. Such masses of matter, thrown together in such a miscellaneous way, only confuse us. Moreover, it is our experience that scrap bags of this sort are unnecessary to one who is in the habit of studying the Divine Word systematically, and useless to the unfortunate preacher who has been so foolish as to allow such study to be interfered with by the exigencies of fuss.

Aspects of Theism. By Wm. Knight, LL. D. New York: Macmillan & Co. Price, $2.25.

"A short study of a great problem" is what the author claims for the work in the preface. It is not, however, superficial. The historic types of Theism are shown to be inadequate and partial, though we think the author scarcely does justice to the ontological argument as formulated by Augustine, Anselm, Aquinas, and others. In the chapter on "The Metaphysics of Physics," the basis of a philosophical Theism is found. The protean Force of which all forces of the universe are but phases, is the outcome of a Power "which underlies and yet pervades them, which animates and at the same time transcends them." As the source of energy in our own experience of personal activity is volition and personality, so we attribute to the all-pervading Power such character. The assertion that to attribute personality to the Absolute is to limit and lower it from the realm of the infinite to that of the finite, is well met. We have no speculative or experiential warrant that personality cannot coexist with infinity. Why should we assume that thought and emotion are capable only of finite action for finite ends? The theory of an immanent and at the same time transcendent Power and Personality is admirably sustained in the chapters on Causality, Intuition, The Infinite, Ethics, Æsthetics, and Agnosticism. The argument proceeds on philosophical lines, resting upon reason and not upon authority; at the same time the theory of Theism developed is entirely consistent with the revelation of God as given in Holy Scripture. It is only by the Incarnation that God is rightly and surely known in the attributes which sinful men most need to know. Some glimpses of Him may be reflected in the Vedas and the Zend-Avesta, but only in the Gospel of our Lord Jesus Christ is He known as Redeemer and Sanctifier.

Orations and Addresses of George William Curtis. Edited by Chas. Eliot Norton. Vol. II, Addresses and Reports on the Reform of the Civil Service of the United States. Vol. III, Historical and Memorial Addresses. New York: Harper & Brothers. 1894.

Vol. II of Mr. Curtis' works now being collected and published by the firm in whose literary service his mature and best years were spent, will have special value for those who recall him as almost a pioneer, and certainly a leader, in the enterprise of Civil Reform in the political history of the republic. Of his patriotism and unselfish devotion, there can be no question; and as to the ability and intelligence of his efforts both in literature and political life, only the bitterness of partisanship can cavil or dissent. Mr. Curtis possessed the great art of statesmanship in that he knew how to invest questions and measures of public policy with living interest. His discussions of abstract doctrines and his criticisms of them were therefore quickened from his own graces of mind and heart and the treasury of a richly endowed experience. This volume will enter vitally into the political history of the United States, and supply invaluable information for the historian.

Volume III appeals to that larger public who had been drawn toward the gifted orator through the double charm of his gifts as orator and a man of letters. There are fourteen orations and addresses contained in the volume, most of which have already earned a permanent distinction in our literature. Six of them have direct relation with military events, and are inspired with a rare and fervid patriotism; the others are memorial and biographic. In his personal orations, Mr. Curtis must be considered as standing almost alone in the fineness and force of his appreciation, in his large and comprehensive criticisms, in the tenderness, grace, suitableness of his eulogy. Of Sumner, Wendell Phil-

lips, and James Russell Lowell, and William Cullen Bryant, no other American could have spoken more intelligently, or with such a perfect knowledge of men he had known so well and so long. The Burns oration has long been considered a masterpiece of its kind. It is a matter for general congratulation that we have these hitherto scattered and occasional efforts brought together in a single volume. The books are handsomely bound, in generous type on good paper.

Addresses Spoken to Working Men from Pulpit and Platform. By S. Reynolds Hole, Dean of Rochester. New York: Thomas Whittaker. Pp. 327. Price, $1.50.

A most cordial welcome awaits this book from Churchmen of America, for Dean Hole holds large place in their admiration and in the universal heart of the Episcopal Church. Its preface is brief but characteristic: "I should not of my own accord have published these addresses, because I cannot expect from those who may read them the sympathy evoked by the living voice; but I am persuaded by the sweet importunities and hopeful encouragements of many friends whom I trust." The volume contains nineteen addresses, on subjects specially adapted to the religious sense and needs of the working man, in the range of which the following subjects in title may be instanced; Do You Read the Bible? Christianity and Common Sense; Work; True Education; Conversion; Unbelief; Friendly Societies; the Friend of the Working Man; Bible Temperance; Who is a Gentleman? Gambling and Betting; the Church and Dissent. In general cast and treatment, these several subjects are handled in an uncommon way, with the originality of Dean Hole, whose method of teaching is personal, strong, insistent, and thoroughly virile. The addresses are all aglow with the lively interest that ensues from a clear apprehension of workingmen's conscious needs, and they abound with clear, directive, sympathetic thoughtfulness towards forming in them a right judgment in all things, and drawing their affections into the simple paths of manly righteousness in the faithful discharge of every duty in that state of life to which they have been called.

The English Church in the Nineteenth Century (1800-1833.) By John H. Overton, D. D London and New York: Longmans, Green, & Co

This book is an excellent introduction to the history of the Oxford Movement and the renewed activity of the Church of England since that time. Some of the historians of the "movement" make the grave mistake of assuming that those doctrines of the Church which to most of us at the present day seem fundamental, were hardly known to any one before 1833, except as constituting an interesting theory which had been held by the Caroline divines and the Non-jurors, but destitute of living force. Canon Overton makes it abundantly evident that this is a great misapprehension of the facts. "The High Church party," he says, "had never ceased to exist or even to be active." "Indeed, strange as it may sound to some, I venture to think that the majority of competent divines in the early part of this century were what we should now call distinctly High Churchmen." The difficulty seems to have been that, while in their writings they take for granted that their views of the Church will be accepted by all Churchmen, so much so that it is not necessary to insist upon or defend them, as a matter of fact the national character of the Church and long reliance upon the countenance of the State had caused that merely temporal relation to seem of the most direct utility and importance. The practical bearing of belief in the Church as a great spiritual institution complete in itself and perfectly distinguishable and even separable from the State, was not clearly discerned. Among the main body of the nation, therefore, the doctrine of "the Church" had all but died out. It was necessary that the spectre of "national apostasy" should appear in order to force men to see what it was in which the essential character of the Church, its strength and life, really consisted. Apostolic Succession and the rest were fresh ideas, no doubt, to Newman and some of the others with him, but not at all so to Pusey and the Keble's. Many of the divines of the first quarter of the century are mentioned here with quotations from their utterances which show clearly that they had nothing to learn as to the essentials of the Catholic Church. Bishop Horsley glories in the name of High Churchman when it denotes one who believes in "the spiritual authority of the priesthood," and knows that God's ministers are not the mere servants of the State. Van Mildert in his Bampton lecture defines "the essential doctrines of the Church," in which he includes "the ordinances of the Christian sacraments and the priesthood." And he pronounces the Church to be an institution resting upon "Apostolical Succession." To the same effect speak many others whose names find mention here. It remains true that these doctrines had come to be in a manner esoteric, and were not much preached to the common people at large.

The book opens with a chapter on the "General State of the Church," and of religion in England during the period under consideration. This is followed by chapters on the "Orthodox" (High Churchmen), the "Evangelicals" and the "Liberals." The treatment of the "Evangelicals" is thoroughly appreciative and extremely interesting. After this we have chapters on "Church Services and Church Fabrics," "Church Literature," "The Church and Education," "Church Societies," "Church and State," and "Intercourse with Sister Churches." A very large amount of important and useful information is presented in an engaging form and yet with sufficient brevity. The volume is a fitting successor to the two which have preceded, the three together very well covering the ground from the last quarter of the seventeenth century to the third decade of the nineteenth.

A History of the Papacy during the Reformation. By M. Creighton, D.D, Lord Bishop of Peterboro. Vol V. The German Revolt, 1517–1527. New York: Longmans, Green & Co. Cloth; pp. 384.

The Church, and all students of Church history, are under lasting obligations to Bishop Creighton for his learned and accurate history of the Papacy during the period of the Reformation, and for this volume continuing the subject. In our notice of volumes III. and IV., we ventured to hope that the work was not concluded, and now we are encouraged to look for additional volumes. The work is a marvel of fair and dispassionate treatment of a subject in regard to which the world had ceased to expect judicial impartiality. The Papacy tells its own story in these calm pages, and the discriminating reader enjoys for once—if it can be called enjoyment in this instance—the luxury of making his own comments, and giving free play to his own sentiments and passions. We do not hesitate to say that the moral effect of such a presentment of the Papal history is tremendous. The failure of the Papacy did not even have the virtue of being magnificent, it was wholly shameful. The thing to be wondered at is, not that the Reformation came, but that it was not more general, more radical, and utterly disastrous than it was, or has become in its later results. This volume includes the greater part of the Pontificate of Leo X., and the rise of Luther, and the rebellion against the Papacy in Germany; the Pontificate of Adrian VI., and that of Clement VII., down to and including the sack of Rome by Imperial troops. The paganism of Rome under the influence of the Renaissance, and the secular and unspiritual character of the Roman Curia, when the storm gathered in Germany during the Pontificate of Leo X., made it impossible for Rome to treat the Lutheran movement with fairness, or with that spiritual insight which might have led to the peace of the Church. The Papacy and the Curia were committed to the lying world in principle and in polity, and the original mistake of Leo X. and his Cardinals, in dealing with Lutheranism, was persisted in by their successors, until the unity of western Christendom was shattered, and Rome itself was plundered, with circumstances of horrible barbarity, by the Pope's own chosen defenders. After the initial mistake, or rather crime, of the Papacy in regard to Lutheranism and the Germans, the pitiable attempts of the well-intentioned, but weak, Adrian VI., to accomplish some sort of a reformation of the papal system, were futile, and evoked only the scorn of the Romans He was a good man, but he "did not understand the world in which his lot was cast, nor did he grasp the meaning of the problems which he attempted to solve. He thought that it was possible to sweep away the past in a moment, and restore the Papacy merely by his own action. His predecessors had been Italian princes: he would act as became the spiritual head of Christendom. He forgot that the old-fashioned conception of a Pope, which he strove to restore, had entirely faded from men's minds, and his revival was only a caricature." (P. 235). When Adrian died, his body was placed between those of two of the best of the Popes, Pius II. and Pius III., and all Rome laughed over a mocking inscription that some one set up temporarily over his tomb in letters an ell long, "*Impius inter Pios.*" But this pasquil was not so much a reflection upon the character of Adrian, as an unconscious satire upon the universal corruption of the Romans, and the disgraceful venality of the Papal Court. When he was dead, all the Cardinals and Papal officials rejoiced at the prospect of a return to "the good old times," in other words, to shameless living. "Adrian was undoubtedly sincere in his wish for a genuine reformation on conservative lines; and his Pontificate serves to show the hopelessness of such an undertaking through the Papacy." (P. 232). The history of the Papacy justifies the Reformation in its principle, though it does not palliate its errors. Anglican Churchmen ought to study once more the part that England took in the Reformation, by the light thrown upon the condition of the Papacy and the Church in Bishop Creighton's work. While we shall find more to be thankful for than many among ourselves would fain admit now-a-days, we must also realize that in our "genuine reformation on conservative lines," we retained the treasure of Catholic Faith and Apostolic order, not for ourselves only, but also for the scattered and divided adherents of that more radical reformation, or rather revolution, begun by Luther and carried on by Calvin and Zwinglius.

"The American Church Quarterly" is now the title of the old and popular Church almanac published by Messrs. Jas. Pott & Co. As "The Living Church Quarterly" has done, it now gives the Clergy List corrected to date, four times a year, with a summary of Church events each quarter, and valuable articles on subjects of interest to all Churchmen.

An attractive pamphlet for the weary brain worker and others seeking recuperation and summer rest, is the descriptive brochure entitled, "The Alma Sanitarium." The institution is located at Alma, Mich., and seems to possess all that nature and art can supply for the refreshment and restoration of brain and nerve. The booklet is worthy of notice for its artistic and mechanical excellence.

"The Book of the Fair" (the Bancroft Company, Auditorium, Chicago), is progressing with surprising celerity, considering the high artistic character of the work, as to its literary, illustrative, and mechanical finish. Parts VI, VII, and VIII, are now in the hands of subscribers, and are, if possible, finer in execution than any which have preceded. The numbers before us are mostly devoted to description and illustration of the most notable exhibits, though there are several very fine full-page views of buildings.

The Century Company will publish, the latter part of May, a new Life of Roger Williams, "the pioneer of religious liberty," by Oscar S. Straus, who will be remembered as the author of "The Origin of Republican Form of Government in the United States." At the same time they will issue Rudyard Kipling's "Jungle Book," a collection of the stories of animal life which have been appearing in *St. Nicholas* and elsewhere during the past year. These stories have attracted wide attention, and their publication has shown that Mr. Kipling can be as skilful in his delineation of the characters of the wild beasts of the jungle as he is in describing the British soldier.

Probably the best known jewelry house in the country and among the best known in the world, is that of Tiffany & Co., of New York. This concern was founded more than half a century ago by Mr. Charles L. Tiffany, who is still its head. The firm has commemorated his career by issuing a handsome brochure, giving a short historical sketch of Mr. Tiffany and of the house of which he is the head. Aside from the handsome features of this book, regarding binding, press work, and engraving, the facts therein are of the most interesting nature. Tracing the start of the house from a little store on Broadway opposite where the City Hall now stands, which was condemned at that time as a poor move because it was too far up town; through its successive removals following the growth of the city to its present large building on Union Square, it seems almost like a history of the city itself.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

H. L. Hastings, Boston

Pebbles from the Path of a Pilgrim. By Harriet B. Hastings. $1.50.

Fleming H. Revell Co.

The Christian Society. By George D. Herron, D.D. $1.00.

Mowbray & Co., London.
Jas. Pott & Co., Importers.

The Catholic Religion A Manual of Instruction for Members of the Anglican Church. By the Rev. Vernon Staley. With a Preface by the Rev. T. T. Carter. 4th edition. 65c net.

The Christian Literature.

The Question of Unity. Many Voices Concerning the Unification of Christendom. Edited by Amory H. Bradford, D.D. 75c.

Macmillan & Co.

The Acts of the Apostles. A Course of Sermons. By the late Fred'k. Denison Maurice.

College and University Sermons. By the Hon. and Rev. Arthur Temple Lyttelton, M.A.

Skeffington & Son, London.

The Visions of the Apocalypse and their Lessons. The Donnellan Lectures for 1891–92. By Thos. Lucas Scott, B.D.

Ginn & Co., Boston.

A Brave Baby, and Other Stories. By Sara E. Wiltse.

PAMPHLETS

Calendar of the University of Michigan for 1893-4. Published by the University. Ann Arbor, Mich.

Catalogue of Amherst College for the year 1893-4. Published by the College, Amherst, Mass.

Good Literature; Reasons for its use in Schools, methods of using it, and a list of suitable material. Houghton, Mifflin & Co., New York.

My Parish Note-Book. By the Rev. Wm. James Miller, A. M. Thos. Whittaker, New York. 10c.

The Church's Doctrine of the Dead. By Rev. S. D. McConnell. Thos. Whittaker, New York. 10c.

The Offertory. A Lost Act of Worship. By Hugh Miller Thompson. Thos. Whittaker. 5c.

House of the Holy Comforter, New York Free Church Home for Incurables. 14th year. Arthur, Mountain & Co. New York.

Two Sermons: I. The Resurrection of the Body; II. The Revelation of Death. By the Rev. E. A. Bradley, D.D. St. Agnes' Chapter of the Brotherhood of St. Andrew.

Gambling Communities. Authority of Law and Law Authorities under the charm of "Nickel Slots" in Saloons. A Socialistic Treatise. By Adolph Hepner. Published by the Author, 311 Walnut St., St. Louis, Mo. 15c.

Copy of an Open Letter to London "Church Bells" on "The Word of God," as against the so-called "Higher Criticism." By the Rev. Silliman Blagden.

Directory of St. Andrew's Church. The Courier Printing House, Ann Arbor, Mich.

The Product-Sharing Village. By Walter Thomas Mills, M.A. Civic Letters Co., Oak Park, Ill. 35c.

What Churchmen Believe. By a member of St. Andrew's Brotherhood. John Jos McVey, Phila. 10c.

The Face of Christ. An Old Legend Retold for Christmas. By Katharine Pearson Woods. E. P. Dutton & Co., New York.

The Household

The Do-Nothing Society

BY L. M.

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CHAPTER VII

Nettie was dining with Alice and Mabel, as she had gone with them to the meeting of the Missionary League, and had given in her name as a member. A very bright and interesting letter of acknowledgement had been received from the wife of the clergyman in charge of the mission to the basket-makers, in which a lively description was given of the Christmas tree and dinner at the mission house; and the members of the League were assured that all their gifts were most acceptable. They were also told how some particular articles had been bestowed, and various little details were added, which served to create a deeper interest in the work.

"What a gift it is, to be able to write such a letter as that," said Nettie, "my letters are always so stiff and formal; I can't write as I talk. When I am away from home, my letters are no comfort at all to mamma."

"Well, I write too much as I talk," said Mabel, "not at all elegantly, and too much in a hurry."

"But if you would take pains, Mab," said her aunt, "you might be a delightful correspondent, for you have an easy style, and an amusing way of putting things."

"It is a natural gift," said Nettie.

"Yes, dear; but I think too that the art of writing an interesting letter can be acquired; for one of my sisters, who had no gift for it, learned to write a delightful letter, simply because she felt it a duty. She was away from home for four years, and she made it a matter of conscience to tell us all she did and where she went; she tried, too, to make it as interesting as she could, and well she succeeded. Unselfish love was her teacher, and a wonderful teacher it is."

"Aunt Anna writes such lovely letters," said Alice, "it is so nice that she is the secretary of the auxiliary, for she is sure to make the boxes doubly welcome when one of her sweet letters goes with it."

"Isn't Aunt Anna looking very badly?" asked Nettie.

"Yes," replied Mrs. Lynn, "she has always been delicate, and lately, I fear, she is failing fast."

"Oh, what will Madge and Katie do without her," cried Mabel.

"It will indeed be a great loss to them, and to us all," said Mrs. Lynn. "I think they feel that she will not long be with them. And then we shall lose Madge, I suppose."

"Lose Madge?" said Nettie inquiringly.

"Yes. Did you never hear of Madge's little romance?"

"No. A love story? Do tell me, Aunt Mary!"

"It is not a very long story. It was three years ago that Carl Ericson, a young artist, who was staying in Hamilton, fell in love with Madge. I don't remember how they happened to meet, but it was 'love at first sight.' They became engaged. Anna was pretty well at the time; Carl was of good family, and highly respected; they were very happy, and there seemed every prospect of a speedy marriage. But Anna was taken very ill, and Madge would not leave her; Carl's father, too, met with heavy losses, and his son undertook to help him; so the wedding was postponed indefinitely. They are engaged and correspond, but Carl has only been here once since then. I don't know just how matters stand; I believe Carl is doing well, and is quite a successful artist; but Madge will never leave her mother while she lives."

"Poor Madge!" said Nettie.

"Three years! what a dreadfully long time that seems," said Alice. As she spoke, John Riley's card was brought in. "He asked to see Mrs. Lynn," said the servant.

Alice's color went and came. She had an indefinable feeling that something was the matter; she tried to chat on with the girls, but found it hard to give her attention to what they were saying. Her mother presently returned, and said gently: "Mr. Riley has received a telegram, announcing his father's sudden death. He goes immediately to Portland, and does not know how long he may have to remain; he asks to see you, Alice, before he goes."

Alice was pale, and trembled like a leaf.

"Oh, mother, must I go? I don't know what to say!"

Her mother took her by the hand and led her into the parlor, saying: "Alice is so grieved for you that she cannot find any words. Indeed, we all feel the greatest sympathy for you."

Alice took courage to put her hand in his, and to murmur: "I am very sorry."

Then he said: "I have asked your mother, Alice, if I might see you for one moment before I go. I want to thank you for all the brightness that you have brought into my life, and to ask you not to forget me if I have to remain away a long time."

"Oh, I could not do that," said Alice, trying to restrain her tears.

"And I may think of you as the one woman I shall ever hope to win—some day?"

She could find no words for answer, but she did not take her hand from his, and her mother said: "It is early yet, John, to talk of that, for Alice is only a schoolgirl still, you know; but we are all fond of you, and I am sure she will not forget you."

"Thank you, thank you so much!" he exclaimed, and with a hasty good-bye, he was gone.

Alice felt as if all the world had changed for her. John in trouble—John gone away—for how long she did not know! And yet those wonderful words of his recurred to her mind, and she could not tell whether she were utterly miserable or very, very happy. She did not join the girls again, and Nettie asked: "Isn't there a little bit of romance going on between Alice and Mr. Riley?"

"Yes, I know he admires her very much," answered Mabel, "and I feel sure that Alice loves him, though she has never said a word to me, and I don't believe she knows it herself. It will be a nice thing for her, dear old girl, for he is a splendid fellow."

Nettie smiled at Mabel's characteristic way of putting it, and Mabel added: "Excuse me, I should have expressed myself more elegantly."

"How sad it is," said Nettie, "for his father to die so far away from him. Has he any other relatives?"

"Yes; his mother and one sister. I don't think they are Church people; a friend brought him into the Church."

"Please say good-bye to Alice for me, Mab; I must go. Poor Alice! She must feel so badly for John."

There were many others who "felt badly" for John, among them were the rector and organist, auntie and Will, for he had endeared himself to them all. After Evensong the next day, auntie went back to the church to get her glasses, which she had left, and, on entering, she saw that Jennie had not left her place. She still knelt, with bowed head, and her frame shook with suppressed emotion. If auntie guessed that her pet niece was grieving with more than ordinary friendly interest, for the sorrow of her own favorite chorister, she made no sign, but noiselessly stole away. There were some memories in her past life that made her quick to see and to interpret, and more than once she had thought that Jennie had a fancy, if nothing more, for John; and she was sorry.

John was greatly missed in the choir; but Mr. Hart was fortunate enough to secure, as his substitute, a young man who was temporarily residing in Hamilton. The choirmaster thought that George Ferguson had even a finer voice than John's; but John's friends could not quite agree to this view, and they felt his absence keenly. Mrs. Lynn had a few lines from him, written after his father's funeral, saying that his mother was so prostrated with grief that she had been quite ill, and the physician had ordered her to the South. As soon as she was able to travel, he should take her and his sister to Florida, and remain there until she was decidedly better. So the next meeting of the Do Nothing Society found a cloud overshadowing the little circle, for all of them missed John, and two, at least, of the party felt that the meetings had lost their brightness. Madge and Katie were present, but evidently very anxious about their mother; and auntie herself had not been as well as usual this winter, a troublesome cough staying with her. The rector brought in Mr. Hart to enliven the meeting with some music, and also introduced George Ferguson. Aunt Janet discovered that his ancestors must have been Highland cousins of her own, and a long talk about Scotland, where George had lately visited, made them good friends at once.

The Bishop was expected to visit St. Mary's during Lent, so much of the rector's time was given to his Confirmation classes. Mrs. Stone, Dorothy, and the Hunters were among the candidates. Margaret and Julia tried to ignore the new influences that were felt in their home, but they could not help breathing a different atmosphere, and, in spite of themselves, respected the earnestness of their mother and sister. The Hunters were frequent visitors, and Julia could not help liking Harry, though she found pleasure in teasing and tormenting him as much as she dared.

Jennie spent more time than ever with aunt Janet in these days, and was a great comfort to her.

"Do you know, Jennie, I think we shall have to get a new 'choir-mother,'" her aunt said to her one day. "I must speak to your father about it; I don't feel able to do the work properly."

"Oh, please keep it, auntie, and let me help you more."

"No, dear child, I am giving you too much of it now, and you have quite enough on your hands already. Besides, I may want more and more of your services as I get old and feeble. I am selfish, you see."

"Dear auntie! But I love to do it! You don't mean for us to give it all up to some one else?"

"Yes, I do, pet; and I think that Mr. Hart's sister would do it beautifully. Besides, she lives as near the church as I do, and, of course, feels special interest in the choir."

Jennie was ready to cry. This was her favorite work of all that she did in the parish. Very often lately she had put the choir-room in order, and hung up the vestments, for her aunt; but she did not realize how much time she had spent in looking at the books, and dreaming over the old music calendars. It was exactly this that she enjoyed so much, which auntie's common-sense saw to be bad for her at the present time; so, as much for Jennie's sake as her own, she decided to

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ask the rector to appoint another "choir-mother." He was sorry to have his sister give up, but confessed that he was glad to find work for Miss Hart, who had asked him for something to do in the parish.

"I am thinking, too, Janet," he said, "of another office for you. Anna has resigned the office of secretary of the Woman's Auxiliary, and she is very anxious that *you* should succeed her, and she spoke of it to-day. Has she told you?"

"No; but I have gathered that she wished it. But I have so lately become a member, I don't know enough about it."

"But you have a clear head, and can write a nice letter," urged the rector, "and, being my sister, I can keep you in check, and see that you make no mistakes. Will you not please me, and our dear Anna, too, by undertaking this? It will not be too much work for you?"

"Oh, no; writing comes easy to me; and this work I can do, even when I have to stay in the house. I will try, if you wish it, and come to you if I get into trouble."

To be continued.

The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER XX

GRACE'S LETTER—APPLIED CHEMISTRY

Miss Lacey intimated that nothing would make amends for my inattention to chemical talks last summer, and soothe her ruffled spirit, but a careful investigation of the subject as applied to housekeeping, with the results set forth to the Vacation Club in the paper which was to be my part of the exhibit. Of course I was glad to regain standing at any price, and this paper you perceive is a sort of penance; only not grievous, for as soon as I really began to do something, I became interested, and Miss Lacey made many fruitful suggestions.

Mama left us so long ago that I have been called papa's housekeeper ever since I can remember, and though Aunt Mary has made home for us and "brought up" Will and Joe and me, I have always had it in mind, but I really never thought there was any science connected with it till lately. After I began to "investigate," as Miss Lacey calls it, I joined a class of ladies here in the city, who were studying "home sanitation", and papa got me what books I wanted, and Aunt Mary let me experiment all I wished, and they even let me attend a few lectures as "hearer" at the university, so you see I had a great deal of help. I ought to make my acknowledgment to all these people as authors do in the prefaces of their books.

You may not know any more about it than I did, so I will explain that "home sanitation" relates to the healthful building and care of homes. I think I will divide it into five parts: Ventilation, heating, lighting, food, cleanliness, and show you what I have found out, that chemistry has something to do with every one of them

Ventilation means a supply of fresh or pure air. This is chiefly composed of oxygen, nitrogen, carbonic acid gas and water vapor. The O and N predominate, the amount of CO_2 is small and the H_2O differs with the temperature. All we need is the O and we use it in breathing. Ordinarily twenty cubic inches of air, or about two-thirds of a pint, are inhaled and exhaled during each act of respiration. This is called the tidal air because it is the ordinary amount which ebbs and flows in breathing. This does not penetrate farther than the large bronchial tubes, but by the process known as gaseous diffusion the heavier CO_2 in the air cells and the lighter O in the bronchial tubes intermingle. But this only partially renovates the air and it is estimated that from eight to ten respirations are necessary to change the whole amount of air in the chest cavity. Thus in ordinary breathing, about six quarts of air every minute, or ninety gallons per hour, or sixty barrels per day are needed, and this would not be sufficient for healthy persons in active exercise, or if the air were vitiated. Ordinary breathing such as is common among sedentary people does not develop the lungs, and systematic exercise in pure air should be taken.

I have said the O is taken from the inspired air. At the same time the expired air acquires various matters, the results of chemical changes which the inspired O has produced in the tissues and blood cells, so that the expired air is charged with noxious materials, and will not support life or combustion. If, after having been breathed two or three times, it is passed through water, the water will act as a poison on the animal system. For ordinary breathing, remember a man must have sixty barrels of pure air per day, and the expired air must be removed; therefore houses must be built so that there is a continuous change of air for each individual on this basis. When one has learned this, he shudders at the thought of tenement house districts, and wonders why laws are made against the sale of impure food, and not against the sale of impure air.

What happens when the supply of air is deficient? Less life, that is, less energy, drowsiness, headache, growing worse and worse to suffocation, according to the deficit.

If your house is not so built, what shall you do? Make two openings in every room as nearly opposite as possible, and stay out doors all you can.

In heating there is the same process as in breathing. There must be a supply of O to combine with fuel, which in the case of breathing is the tissues of the body, but in heating may be wood, oil, or gas, or probably coal. If the O is taken from the living room, we lose just so much from our breathing supply. If it come from outside, as is generally the case in the best houses, it must be pure it it is to be heated by indirect radiation and sent into the room for us to breathe.

If there be a stove in the room, it is liable, especially if allowed to become very hot, to permit the escape of CO, more dangerous than CO_2 because it destroys the blood globules and is not easily recovered from. It results from imperfect combustion; therefore, all stoves and furnaces should have a good supply of cold air, or good draft.

Most people who can afford it, suffer from overheated rooms. From 65 deg. to 70 deg. in temperature should be enough for any healthy person, but oftener rooms are kept from 75 deg. to 80 deg. City offices and public buildings are usually kept so hot as to be almost suffocating to a person entering. The result of overheating is languor and increased sensitiveness to cold air, and a dryness of the membranes which induces catarrh and throat diseases.

In lighting—which is both natural and artificial—we should provide sufficient for the eyes and in the right direction. We need plenty of sun-light in the day time, for without this the blood is impoverished, and people grow sickly just as plants do. During the prevalence of epidemics in a southern city it was noticed that there was more sickness on the shady side of the streets. Both effects—greater vitality and the prevention of diseases—are due to the chemical effect of the sun's rays. All rooms should have sun some portion of the twenty-four hours. In artificial lighting, that process is best, all other things being equal, which requires least O. Therefore, electricity is in favor because its light is produced by energy overcoming great resistance, and not by chemical reunion with O, as in all the other cases.

As to foods, strictly speaking, I ought not to have excluded air, for that is an article of food as much as bread. But we treat it separately because taken differently, and consider as food only the articles taken into the stomach; but all tend to the same end, the reparation of waste in the tissues due to the use of vital energy and production of animal heat, that is living. Of course, chemistry is closely concerned here, and the preparation of food involves chemical laws whether the cook knows anything about them or not.

How the food is converted into blood in the body, in the intricate process called digestion, and how the blood is made into tissues, is not the housekeeper's care, though she ought to know that she may work more intelligently, but she must know what foods are demanded and how best prepared.

The chemical elements we need are said to be fourteen in number, most of them in small quantities, but O H C and N predominate. These are divided into albuminose foods, containing N, such as meats and some part of the cereal grains, and the carbonaceous, as starch, sugar, etc. We must have both kinds. Milk contains both, but not in sufficient quantity for an adult. Nor is this all—the diet must be varied, or there will be loss of appetite, and disease. Therefore, in the selection of food, the housekeeper must provide animal, vegetable, and mineral food, in such proportion and *condition* as will, 1, afford nutrition; 2, avoid monotony; 3, tempt the appetite. Note the word *condition*. Articles of food are often useless, or even harmful, on account of being adulterated, or too ripe, or immature, or stale. The housekeeper must be able to detect this. They may also be rendered unwholesome, and even dangerous, by improper preparation. For instance, the coarser and tougher parts of meat will be made tender by long boiling; the juice will be retained in meats by great heat at first, so as to coagulate the albumen on the outside and form a crust; in making soup, cold water should be used at first, so that the juice may be extracted, etc. Food cooked or left standing in brass or copper vessels is dangerous because of the copper salts formed. In short, the kitchen is a chemical laboratory. But supposing our house is constructed on the best sanitary principles, as to ventilation, heating, and lighting, and our cook provides only hygienic food, are we safe?

We may even then "devitalize" the air, or rob it of its life-sustaining power by lack of care. "Eternal vigilance is the price of safety" for the housekeeper. There may be emanations from decaying lumber in cellars, musty clothes stored in closets, poisonous wall papers, decomposing food in pantries, tobacco smoke, or a hundred other things. There may be leaky drains, or sewers, or gas pipes. When any of these occur moderately, the blood is less pure, the health of the tissues through which it passes is lowered, all vital processes are depressed, the individual is more susceptible to contagion, and is generally said to have "malaria."

Sometimes the housekeeper must use disinfectants—not deodorizers which only replace one odor by another stronger and more agreeable. She may then try an *antiseptic* which stops putrefaction in animal and vegetable matter, and prevent diseased germs

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from developing, such as the sulphates and chlorides of iron and zinc, or carbolic acid—or still better, chymol, one part of which to one thousand of water is of good service, has an agreeable odor, and is less poisonous than carbolic acid. Or she may use an absorbent of the gaseous emanations from a decaying body, such as charcoal and lime. A third class act chemically, and make the substance harmless, or destroy bacteria. They are, burning sulphur and chloride of lime.

I have also found, besides these general ways, many isolated examples of the application of chemistry to housekeeping—my note book is plethoric—and fully concede all that Miss Lacey could possibly claim.

(To be continued)

Children's Hour

Only His Mother

"Charles Holland, at your service!" A well-dressed, well-mannered, pleasant faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post-office?"

"Near enough to be able to serve you, Mrs. Hampstead," said he politely. "I will certainly do it with pleasure."

"I shall be very much obliged, Charlie, but I don't want to make you late at school on that account."

"Oh, no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office."

And as he received the letter his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging; he acts as though it were a pleasure to him to do a kindness."

Bend lower and let me whisper a secret into your ear. It is not five minutes since that boy's mother said to him: "Charlie, can't you run upstairs and get that letter on my bureau, and mail it for me?" And Charlie, with three wrinkles on his forehead and a pucker on each side of the mouth, said: "Oh, mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And his mother said, well then, he need not mind, for she did not want him to be late for school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing too late, and he felt in a hurry and he hated to go up stairs. Of course it would not do to refuse Mrs. Hampstead, and by making the extra rush, he could get to school in time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say: "I guess I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am only introducing him. You are to study for yourselves. Do you know any boy like him?—*Pansy.*

Better Whistle Than Whine

As I was taking a walk early in December, I noticed two little boys on their way to school. The smaller one tumbled and fell, and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy-cry, as though he were half killed, but a little cross whine. The older boy took his hand, in a kind and fatherly way, and said.

"Oh, never mind, Jimmy, don't whine; it's a great deal better to whistle."

And he began in the merriest way, a cheerful, boy whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie. "But you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life. I learned a lesson which, I hope, I shall not soon forget, and it called out these few lines, which may possibly cheer another whiner of mature years, as this class is by no means confined to the children:

It is better to whistle than whine;
It is better to laugh than to cry.
For though it be cloudy, the sun will soon shine
Across the blue, beautiful sky.

It is better to whistle than whine;
O man, with the sorrowful brow,
Let the words of the child scatter murmurs of thine,
And gather its cheerfulness now.

It is better to whistle than whine;
Poor mothers! so weary with care,
Thank God for the love and the peace that are thine,
And the joy of thy little ones share.

It is better to whistle than whine;
Though troubles you find in your way,
Remember that wise little fellow of mine,
And whistle your whining away.

God bless that brave boy for the cheer
He brought to this sad heart of mine;
When tempted to murmur, that young voice I hear:
It is better to whistle than whine.

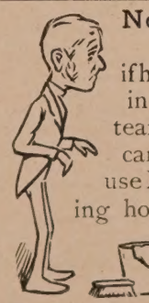
Financial News

REPORTED FOR THE LIVING CHURCH

Steady gold exports have reduced the treasury reserve down to $90,000,000. As the outward movement will continue indefinitely there seems no way for the government to make good the reserve except another bond issue. This will probably be resorted to early in July, the amount being $25,000,000, or just one-half the amount of the first issue. No one is surprised at this relapse of the treasury, as it was freely predicted at the time the first money was raised. And as money is so idly abundant, the difficulty experienced in having the first loan subscribed will scarcely be encountered if a new issue should be offered.

The stock market is excessively quiet. Fluctuations are narrow, but there is little disposition on the part of the public, to buy or sell stocks, consequently prices remain about stationary. Within the next sixty days a large number of prominent corporations will take action on rates of dividends to be paid stockholders, and any reduction of rates of companies accustomed to declare regular dividends at fixed rates, will at once have a decided influence on the market. The Chicago, Burlington & Quincy, Chicago & Northwestern, Chicago gas companies, and Western Union are in the list of companies referred to above. As they have all practised rigid economy, for six months or more, it is a natural conclusion that no material change will be made in the dividend list. C.

New York, May 12th.



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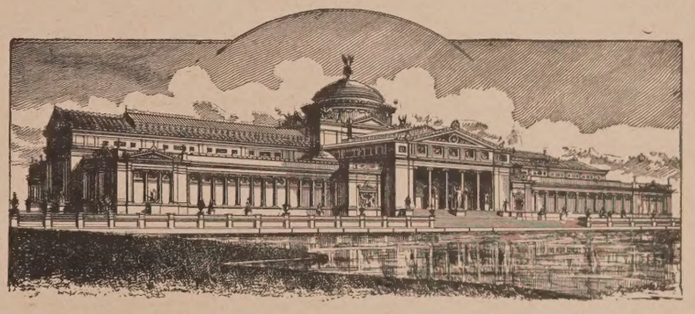

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Saving the Teeth

BY W. IRVING THAYER, D. D. S., M. D.,

IN Ladies' Home Journal

An important point to be carefully guarded is the prevention of any accumulation of foreign substances upon or around the teeth. Any acid, like vinegar, will dissolve the lime of the teeth and destroy their solidity. Vegetable and animal food remaining between the teeth will, after a while, become an acid of more or less strength which will prove most injurious to the teeth.

Teeth should be cleaned as much as four times a day, after each meal and just before going to bed. More people lose their teeth from this neglect than from any other cause.

The writer has frequently seen children and others eating limes and lemons with as much pleasure as one would have in eating a very sweet Florida orange. It would be difficult to induce such persons to hold in their mouths diluted sulphuric or nitric acid, yet they will take very strong citric acid found in fruit with apparent relish. There are some sorts of apples that have a large amount of acetic acid which is quite destructive to the teeth. One who loves apples can indulge in such fruit if he will thoroughly clean his teeth immediately after eating. Mothers should personally see that their children clean their teeth thoroughly and regularly. Children do not realize the great importance of such a procedure, and are very liable to shirk their duty in this matter. The rule among the little folks is to slight such an operation.

There are but a very few persons who know how to easily and perfectly clean their teeth. Ten persons out of twelve swing the brush across the visible diameter of the teeth, or at right angles with their perpendicular plane. If this is done with a stiff brush for a series of months, the operator will surely cut furrows on the lip or cheek side of the teeth and do them a great injury. No matter how hard one's teeth may be, this result will sooner or later follow such a method of using the tooth-brush.

The proper way to brush and clean the teeth is to brush from the gums downward, for the upper teeth, and from the gums upward, for the inferior or lower teeth. By this method, the bristles go between the teeth, touching their approximating surfaces, as well as cleaning the front and sides of the teeth.

It is not less important to brush downward on the palatine-root surface of the upper teeth, and upward on the lingual-tongue side of the lower teeth, that is to say, brush the inside of the teeth more carefully, if anything, than the outside. Do not brush the teeth for the sole purpose of making them look bright, clean, and pretty, but to keep foreign substances from producing caries, or plainer still, eating holes in the teeth and exposing a highly sensitive tissue, the pulp or nerve. Clean the grinding surfaces of the teeth with the same interested care. If economy is wealth, this is one plain road to that condition. Nay, more, while one saves dental bills he saves, what is infinitely of more value, his teeth. It is not contended that there is no necessity to consult the family dentist. This should be done much more frequently than it is. A small cavity arrested in decay is much better than to have a large decayed spot to fill, or the ultimate loss of the tooth. But the highest art in dentistry is to prevent the formation of cavities, and not to fill them.

Women in general are supposed to be greatly interested in the preservation of their teeth, and it may be somewhat painful to them for me to inform them that they do not generally possess as strong and dense teeth as do the male sex. That is the rule, the exceptions are rare. Hence the importance of cleanliness on their part is more important. Then, again, mothers will do well to remember that the bones and teeth of their children are not as firm and compact as are these tissues in adults. There has not been deposited amidst the soft solids of these textures as much of the carbonate and phosphate of lime as we will find as they grow older. Hence the value of preventing acid formations.

The approximating surfaces, or the sides of the teeth that touch each other, are very important places to be guarded from foreign accumulations. Do not use pins, needles, metalic toothpicks, or any hard substance, or anything as yielding as a piece of hard wood, like a sliver of beech, oak, or walnut, but a thin goose quill, soft basswood picks, or broomcorn. Endeavor to cause the tooth-pick to rub against the side of each tooth so that anything adhering to the perpendicular walls of the teeth may be removed. Floss or any soft silk thread may also be used to great advantage.

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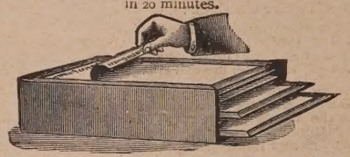

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